

HUMAN NATURE :

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MR D. D. HOME.

OBJECTS of the highest interest to the scientific inquirer are often regarded as trivial and even ridiculous by those who are not in a position to estimate their value. Rude nutritive ignorance has always laughed at the dry mental predilections of knowledge. Indeed, the specialist in every field is regarded by those outside of it as making too much of his subject. The palæontologist goes into raptures over the fossil fragments of an Ante-Errantian Annelide or the tooth of a pre-Elephantine proboscidian. The rustic smiles at the weakness of the "jolly-gist" who has given him five shillings and a good breakfast for carrying in a bagful of stones from an adjoining quarry. The botanist has poetical memories of the "bank whereon the wild thyme grows," or other rarer denizens of the well-arranged herbarium. The histologist regards with feelings akin to respect that insignificant, obscure animal the simple structure of which reveals one of nature's organic secrets. Can the astronomer forget the sacred hour when, in the depths of night, he discovered a new gem in the diadem of creative majesty, or the noble instrument which enabled him to grapple with the mysteries of distance and space? Can the chemical manipulator view without sentiments of affection the complicated and well-adapted apparatus which enabled him to demonstrate so beautifully, amidst grateful applause, the wondrous mutations of elements? No! In all departments of mental activity there exist the revered objects, appliances, and conditions which render the gratification of the intellect in these several departments practicable. In the lower walks of life, the same law rules; none but the sportsman can appreciate the excellence of dog or gun; none but the true craftsmen can value the ingenious tools and well-selected materials that so largely contribute to mechanical success. No heart but that of a man of commerce can so pathetically throb at the chances of a good

bargain. These various classes, and many others, feel that their peculiar conditions are nearly all the world to them—the greatest realities of their existence—and yet they may be unable to convey any idea of the excellencies of their pursuits to each other. Organic and other circumstances thus mould men into such diverse individualities and spheres of action that the old proverb, “One half of the world knows not how the other half lives,” is true in more respects than one.

The different shades of thinkers, with their subjects, are no better reconciled than the scientists with their objects. Few individuals are so maturely developed, and equally harmonised, as to recognise with unprejudiced appreciation the numerous forms of thought and phenomena with which the world is enriched. If you question one hundred men at random on one hundred different matters, an answer, varying in some respects, will be received in each case. It would be almost incredible to a stranger in civilised society to know that it contained diversities of character from the demon to the angel, and gradations of intellect from the absolute idiot to the far-reaching mind of the philosopher. And yet another strange feature of human nature is, that each personage in this variegated assemblage would regard himself or herself as the best judge of all matters submitted for consideration. Into such a heterogeneous mixture of good and bad, philosophers and fools, whims and oddities, Spiritualism obtrudes itself uninvited and unheralded—a new series of phenomena, and new forms of thought, exciting the attention or disregard, both subjectively and objectively, of the million elements that constitute the party-coloured monstrosity termed society. And what of its reception? Exactly in accordance with the law indicated in the foregoing remarks,—some minds are dazzled with its marvellous phenomena, and some by the thoughts they suggest, while the multitude reject it totally, and cover it with obloquy and abuse. A certain mental type characterises the spiritual scientist or student of pneumatology, as distinct and as real as those which indicate the student of physical science so called, or the professor of medicine, law, literature, or art.

It can be no argument against the facts of spiritual science that they are not universally accepted. How few are acquainted with the most apparent facts of astronomy, chemistry, or geology; and if we enter the “vital domain,” we find the most hideous superstitions and deadly blunders believed in and daily acted upon in respect to physiology—the science, above all others, on which man’s health and safety depends. It is a lamentable truth that the gross ignorance of mankind is only paralleled by the delusions which are everywhere accepted as knowledge and science, and that in the highest and best

educated circles. It is nothing unusual for literary and scientific magnates of the present day to discredit the occurrence of the manifestations, or attribute them to imagination or imposture. The same class of intellectual dignitaries in another age endeavoured to persuade Galileo that the earth did not move. But the earth gave no heed to their dogmatic fulminations, neither do the manifestations, physical and mental, to the decisions of their brethren of the nineteenth century.

To the spiritual scientist, then, the phenomena are as sacred as the earth to the geologist, the stars to the astronomer, or animals to the naturalist; and he regards the medium through whom these rare gems of zoistic action are produced with the same kind of scientific enthusiasm as the fossil gatherer does the fertile quarry, or the anatomist the well-prepared and curiously-organised subject. The spiritualist really loves the "medium" with an ardour and devotion only known to the mind that realises the high blessing of intellectuality, and gratefully recognises the existence of those objects on which it can take action. No matter how indifferent a person may be in other respects—if he is a medium, then he is an object of special interest to the spiritualistic investigator. The botanist would be more attracted by a small patch covered with indigenous plants than by acres of potatoes or corn. As a thing of utility or ornament, the medium may be worthless, but, as an element necessary in certain paths of scientific investigation, he occupies an indispensable position, which nothing else can fill.

We preface our remarks on Mr Home with these observations that our object in doing so may not be misconceived by the reader. We think a medium like Mr Home quite as interesting and lofty a subject for description as a cave filled with antediluvian bones and animal debris, which may bear endless repetition in scientific works. Our object in doing so is just as necessary and scientific as the wearisome details that often accompany other departments of inquiry; and if scientists of other shades cannot appreciate Spiritualism and its accompaniments, they place it in no worse position than they occupy themselves in the estimation of those outside their own field of inquiry.

We need not recapitulate Mr Home's remarkable career, fascinating and marvellous though it may be. His life line may be followed through "Incidents in my Life,"* which we would recommend our readers to peruse and circulate amongst their friends. Mediumship came spontaneously upon him when a child, and has attended him, with certain intermissions, ever

* May be had at the Progressive Library. Price 3s.

since. He was one of the earliest public mediums in America, and his manifestations have been the subject of investigation by some of the ablest men who took up the question in that country. By all the gifted minds with whom he came in contact under these circumstances he is yet held in the highest esteem. Being an unpaid medium, he often visited those who desired to investigate the phenomena which were produced in the domestic circle, or amongst select friends, where collusion or trickery would be impossible, and yet the self-respect of the medium was not sacrificed by the exercise of that suspicion which is so often directed towards the operations of a hired person. The same social usage prevailed in Europe in his manifestations before emperors, kings, and nobles; and Mr Home has the honour of having carried these most wonderful and unusual phenomena over a wider extent of country, and into the notice of more people distinguished for mental and social status than any other person. Herein, to our mind, lies the crowning characteristic of Spiritualism, that a weakly, debilitated, nervous young man should be enabled to demonstrate such unpopular facts so widely, unaided by funds, organisations, delegations, or even predetermination on his own part. His mediumship came upon him unsought, and his whole life has been shaped by circumstances and influences over which he had absolutely no control, but which have more fully developed his mission than the most maturely preconceived schemes could possibly have done.

We are much tempted to prolong these observations on a subject which presents itself in so many suggestive aspects, only two of which we will briefly refer to.

Mr Home, as a medium, interests us alone as spiritual investigators. Of the laws and conditions of mediumship we are not sufficiently experienced to give any very definite elucidations. The most that can be done is to record the forms in which this remarkable power is exhibited in the presence of Mr Home, and which include nearly the whole range of those manifestations. We may enumerate rappings on the walls, furniture, &c., by invisible means; tilting, levitation, and movement of furniture and other objects by invisible means; the suspension of objects in the air, such as an accordion, by invisible means, and which is at the same time being played upon without any one touching it. The reception of communications through the alphabet, responses to the correct letter being given by a rap on, or the movement of, various articles of furniture in the room. Mr Home's method of calling over the alphabet is very peculiar, and so quick that a ready writer can scarcely follow him. At the end of a communication he is entirely ignorant of its purport; his ability in the trance to

handle burning coals unharmed, and power to reduce or accelerate combustion; the levitation of his body by an invisible agency, so as to float him over the heads of people in the room; the elongation and compression of his body, by which he has been lengthened to nearly a foot beyond his usual measurement; the production of "spirit" hands and arms, which can be seen and felt by the company; the touch of invisible hands has also been felt many times by those constituting his circles; the most remarkable and important cures of desperate cases of disease have been effected by the mesmeric passes of these "spirit hands;" many cases of disease have been cured by Mr Home's manipulations while in the trance state; events have been foretold by Mr Home from information received during the trance, through the alphabet and through visions; since early youth he has had remarkable visions, often of the most instructive and significant character; in a darkened room beautiful lights are often seen, which assume the form of crowns and other objects; "spirit bodies" have also been seen in a faint light, so palpable as to cause a shadow on the wall opposite to the light; figures have also been seen that could be identified; voices have been heard at his circles, not produced by any physical means, and without any supplementary apparatus whatever; perfumes of the most delicious and lasting description have been produced by occult agency; objects have been carried from one room to another by invisible means, and even from great distances; "spirit" flowers and fruits of a luminous appearance have been produced, and natural products of the same kind have been carried various distances to the circle; occasionally music has been heard without any instrument being used; luminous star crowns have been placed on his head, and carried round the room for the inspection of those present; a cloudy form has been seen by the circle, with the head in outline, and brilliant star-like eyes; sometimes Mr Home's eyes also become luminous, and emit a peculiar light; a halo of light is sometimes seen round his head.

While Mr Home's hand and arm was in a cataleptic state it was controlled by some unseen agency, other than his own will, to place a Japanese ball crystal on his head, the medium being in a trance all the while. There it became alternately luminous and opaque, sometimes with a luminous centre and dark margin. Flashes of light appeared in it in answer to mental questions, instead of raps or tiltings of the table. The solar spectrum was also represented while the room was darkened, a candle being the only light therein. Five persons simultaneously saw in the crystal a landscape which they identified to each other. The crystal assumed several brilliant colours successively.

While in the trance Mr Home exhibits nearly all the phases of the mental phenomena, from triviality to sublimity, playing on musical instruments, engaging in religious exercises, giving utterance to eloquent and impassioned sentiments, foretelling events, and communicating with unseen intelligences, who seem to control his actions to a great extent and shape his destiny. These are some of the modes in which those remarkable phenomena manifest themselves in Mr Home's presence, quite as wonderful, and, if understood, quite as instructive as any phenomena in nature, and certainly equally worthy of investigation.

The circumstances under which these remarkable manifestations occur may be gathered from Mr Home's book, and from the letters of "Honestas," which have appeared in this magazine. No one who is at all acquainted with this phase of Mr Home's life can have any doubt respecting these occurrences. They have been attested to by thousands of the most competent men and women in the civilized world, though a few millions of wiseacres may yet be found who consider it wisdom to affect to doubt them.

Of Mr Home as a man, or mentally, we would speak, and on this point very decidedly. It is in this respect that he fares worst with the public. During the last few months he has had to bear a martyrdom of foul and unwarranted abuse, which is a disgrace to the country which produced it, especially to those hackneyed and servile scribblers of the periodical press, who, if they have a spark of manly honour left, will yet burn with shame at their conduct; and a happy epoch it will be for human progress when these lights of society shall arrive at a point of development consistent with common sense and honesty.

We are fortunate in having had placed at our disposal a very full phrenological delineation of Mr Home, written sometime ago by a phrenologist who knew nothing of him further than that he was Mr Home the medium. The delineator had never read his book, and had only met him casually in society. We quote the exact language of the phrenologist to prevent misunderstandings, interposing remarks of our own at certain places, and omitting minor details on the improvement of health, and other matters of merely personal interest. Mr Home's personal appearance and general form of head may be gathered from the very excellent portrait of him which our publisher offers with this number—a triumph of the photographic art, which reflects much credit on the skilful manipulation of Mr Pearse. Mr Home is slight in body, rather weak in the vital apparatus, while the brain is quite the average in volume. His complexion is fair; his other characteristics may

be fully gathered from the following delineation, which renders a chart of the organs almost unnecessary:—

MR HOME—PHRENOLOGICAL CHARACTERISTICS.

In your organization the nervous and arterial systems predominate, causing you to be exceedingly susceptible to all kinds of influences, either of a beneficial or prejudicial nature. Your muscular system is not particularly developed, but the osseous department is fairly represented, which does much to balance your organization, and give solidity and basis to the extreme susceptibility of your temperament. The digestive system is not particularly powerful; you have not a decidedly nutritive tendency. The brain is large in proportion to the other parts of the system, but the brain is more under the government of the nerves of sensation and the circulatory apparatus, than these latter are under the control of the brain. Hence, your mind is more cognisant of influences affecting your system from without, than of thoughts or abstract ideas evolved from within. There is much harmony and unity in your organization, not so much in development because some portions are in excess of others, but because of the genial connective humours which give a homogeneous effect to that which exists, and this makes you remarkably whole-souled and thorough in all you say and do. You feel elevated above many crudities and forms of grossness that other individuals may be troubled with. You also have an easy, pleasant, humane spirit and feeling which others can readily appreciate, and which gives you a special interest in everything that affects your sympathies.

Proceeding to the brain there is a pretty even balance in its general disposition. The back brain is very full, but the development occurs on rather a high plane. This renders you exceedingly domestic, social, and congenial. You have a high appreciation of woman. You can most cordially sympathise with the feminine nature, and inspire feelings of trust in your female friends. You have a great desire to caress the objects of your regard, let them be animals, pets, children or friends. You have much power to endear yourself in a parental, social, or loving way, and are very fond of children, pets, and all that pertains to domestic life. You are always at home, because you make every place your home wherever it may be. You have the domestic spirit so strong that you cannot remain as an outsider, but thoroughly instal yourself into the domestic circle. You are also social, but more particularly in a domestic sense than as a visitor in strange circles. You have much love of home, and desire to have some headquarters to which your heart can turn. You also have a great regard for family relics, arms, or mementos of your race or kin, and if you had nothing left in the world but a carpet bag or a dressing case, you would turn to it with warm feelings of regard. Your mind is a discursive one. You are capable of receiving quite a variety of impressions all in succession. You love variety, and get satiated with prolixity.

Your mind passes quickly from one thing to another, and you can

very readily wipe out from your mind any impression which may have been lodging there. You have scarcely enough of the propelling temperament. You, would, however, defend yourself to the last, but never would be a cruel man. You have a fair share of executiveness, and desire to accomplish there and then what your mind premeditates, but you have a great aversion to severe measures, or to the shedding of blood. You would not retaliate or return evil for evil. You are in your own way an industrious man, are always busy with something, and endeavouring to effect some purpose. You feel that time is passing, and that it is a gift which must be put to use. You have also the faculty to recognise and lay up that which you esteem and value, yet you do not seem to be worldly wise in matters of pounds, shillings, and pence. Those objects or articles of *vertu* which appeal to your peculiar tastes and affections, will be sedulously retained by you, but you will freely spend with little incitement the current coin of the realm. You have exceedingly little reserve, are far too candid and transparent, have not enough of retentive and conservative power, are too easily drawn out and got hold of, and have neither policy nor power to equivocate. You have a good proportion of forethought and care. Your anxiety is fairly developed, and in too active a state. You are liable to be too apprehensive and nervous, especially in those matters that affect you as a man of honour or moral standing. You are not timid, however, and sometimes you are almost oblivious to influences which you might have been expected to guard against.

The Ipsial Temperament is quite fully represented. You have a very strong feeling of independence, and cannot bear to feel that you are a burden to any one, or receiving favours. You would rather give than take, except in the way of fair exchange, and according to mutual arrangement.

You are lacking in self-reliance, and in self-valuation. You do not put sufficient price upon yourself, or estimate your merits in a sufficiently high degree. You allow others to set a value upon you and your merits, are regulated by their decisions, and do not think for yourself on these matters. You have scarcely enough of pride and dignity. You are not quite so overbearing, imperious, and manly as would enable you to push your way amongst those with whom you come in contact.

You are quite humble, easily approached, and make yourself almost too useful to those who may desire favours from you.

Your sense of character is extremely developed and very active. You have a great desire to please and gain the good opinion of others, and are pained if you think any one entertains unkind feelings towards you. You have a desire to see all happy in that respect, and you would take trouble to remove any misapprehension from the minds of your friends in respect to yourself, that harmony and social feeling might exist.

You have large ambition. You desire to do the very best you can, and you would sedulously apply your talents and powers to attain a high place in your peculiar vocation. You have fine powers of display, are remarkably easy in your manners, and can introduce yourself and entertain company well. You have a high sense of moral honour

and moral qualities. You do not merely desire to fill the eye of the world, but you have an eye within, which you feel to be continually observing you, even so strictly as to cause you much care and uneasiness. In other words, conscientiousness is extremely developed, and it would be almost impossible for you to depart from the line which separates right from wrong.

You have much general stability of character. You are not a turn-coat, and will stick close to a cause or a principle. You may be very undecided about minor matters that have to depend upon contingencies, but you cannot readily be moved in those radical courses of conduct which depend upon universal principles.

The moral brain is particularly developed in benevolence. Your sympathies are almost too active. You are very liberal and generous in your disposition, and would also sympathise actively in doing good in the philanthropic sense. One of your strongest motives for action in every case is? Will it do good, or will it do harm, and you must get an answer on the side of *good* from your judgment before you can proceed in any course of conduct.

You are deficient in the organ of hope. You require much appreciation and social sustenance to keep your mind in a state of equilibrium. You are so subject to one class of impressions, that you require the counterbalancing effect of another class to sustain you in harmony and happiness. You often feel hurt and disappointed in your contact with others because of the fact that their minds do not manifest themselves so as to harmonise with your peculiar mental conditions. Such individuals may appear to you to be acting contrary to your happiness, whereas they are doing it unconsciously either because of want of tact, or because the constitution of their minds does not harmonise with your own.

Veneration is not particularly large. You are not over-awed by great men, or by that which is over-shadowing. You are quite familiar and fraternal with everybody, let them be great or small, high or low in position.

You are exceedingly free from bigotry, and can accommodate yourself to truth as you find it. You are an incredulous man, and cannot be made to believe those things that are beyond your experience or comprehension. You must have evidence, and you are often sceptical as to some of the phenomena which have been manifested through your mediumistic agency.

[The region extending from Comparison to Cautiousness is very full.]

Your temperament is highly esthetic. You are almost too much developed in that respect. You are exceedingly exquisite in your tastes. Everything is to you either beautiful or deformed. You feel that the world is full of imperfections which grate harshly upon your nature.

You are debarred from entering many of the courses of life because of the incongruous nature of worldly pursuits and worldly influences. You have much poetical feeling and refinement of sentiment. You have great imagination, and can live in a world of your own creation.

[This development of "Wonder" or a point nearer Ideality seems to have some bearing on his mediumship.]

You have a consciousness of the occult in a remarkable degree. You are not so trusting and credulous, as you are intuitive and capable of receiving impressions without any effort on your own part to desire to believe them.

You have the histrionic faculties finely developed. You have much power of adaptation and ability to mimic and copy either manners or artistic forms. You love perfection. You have power to entertain company, are bland and easy in your address, and are also playful and youthful in manner. You have a strong sense of the ridiculous, and are quite conscious of all departures from harmony and congruity. Your memory of general details is but poor; the common gossip and things of the world soon pass away from your recollection, but those matters that affect the sentiments, social feelings, or your individuality are remembered more particularly.

You are a great critic; you readily see defects, and it is almost impossible to act up to your standard in any one thing.

You have the faculty of prescience. You have strong apprehensions of that which is coming. The future indicates itself to you. You also read character quickly. You are conscious of the nature of those with whom you come in contact, and you quickly form likes and dislikes of a very strong character towards those you meet or associate with.

You have rather good talents for music; your time is particularly good, and your sense of harmony or completeness is also very special. Your powers of perception are pretty fair. You enjoy external existence, and notice many things that others pass over. You are stimulated by the phenomena of nature. When you walk abroad you enjoy it. When you visit scenes of beauty you gather up all the details. When you view the landscape and the beauties of nature, you see the combined effect and the little parts which make it up.

You have a good eye for proportion. You could devote yourself to modelling and sculpture. You have much mechanical and artistic ingenuity, and could manipulate dexterously in these pursuits. You have very good powers of expression, which would appear to better advantage if you had more recollection and less imagination.

You love punctuality, order, and arrangement. You have a fine appreciation of colours. You see much that is symbolical, and you almost read the inner meaning of the conditions of nature. Your mind is a phenomenal one, and you sympathise strongly with all conditions of existence that partake of phenomenal attributes.

[We intended making remarks on several of these points of character which Mr Home's friends universally acknowledge as strikingly correct, but we leave our readers to draw their own conclusions. He is temperamentally and in other respects the recipient of influences rather than the projector of them, which in itself sufficiently refutes the "undue" theory brought against him. He is entirely innocent of whatever emotions his peculiar endowments may create in other minds, and

nothing is clearer in his phrenological developments and well known character than his openness and honesty of purpose. The governing and resisting power is weak, which, when contrasted with the peculiarity of the other party in the "gift" transaction will explain his position therein, forced upon him by the pressure of surrounding "influences." It is not our business to excuse or exonerate, but to guide the mind in arriving at proper conclusions on this question.]

ON LIGHT AND ITS CORRELATES.

BY HONESTAS.

I HAD intended to have submitted for your consideration a series of essays on physical forces, commencing in the order given by Grove in his "Correlation of Physical Forces," but prefer, for reasons I will hereafter explain, to take the initiative with light, this most incomprehensible of all the wondrous physico-dynamical forces—for I cannot otherwise designate it. Light accompanies every physical existence: the magnet, the crystal, earths, and satellites, and suns—all are luminous, though not radiating the self-same element, but something akin; manifesting its presence in obedience to similar laws, but owing its origin to distinctive sources of supply.

At this early stage of my inquiry, I will not venture to tread upon the debateable ground of conflicting theories, commencing with those of Empedocles, who attributed to the eye an inward fire, surrounded by a watery reality, which the "*πρόροι*" or channels of transmission gave the means of seeing. Diogenes, Laertius, Plato, the great Aristotle—all have given their minds to the solution of this problem, the latter repudiating the idea of an inward light. Passing on to modern days, I have first to point to the emission theory, fully developed by our illustrious Newton, but which even Whewell had to admit was not applicable, and which had in its turn to give way to the undulatory theory of Huyghens and Young, and as more fully developed by Fresnel and his successors. And again, with all its charm and comparative simplicity, the deep and earnest thinker, Grove, has justly, agreeing with Leonard Euler, suggested that possibly not an undulation, but a change of polarised position of the ultimate molecules, produced the phenomenon—light; and, in support of this doctrine, shows with great acumen that the gap, the span or space in the onward course of light from wave-point to wave-point, is not filled up—that the same difficulty that has met Faraday and Tyndall in handling their electrodes, and the

distance, unaccounted for, which severs the last points, meets the student in his inquiry into the law of light. What, then, is light, this constant companion of the material—visible to the eye in our waking state, obtruding its presence in somnolency, clairvoyance, trance mediumship—light, light, everywhere? And thus preluding, and promising you that I will in subsequent letters inductively endeavour to prove my theory, I now take you at once to the ground I wish to occupy, and thence shall survey these wondrous phenomena.

Intro co-existence is the great all-pervading condition of nature. From out this "intro" grows forth the ever-supplying stream of physical creative power, inexhaustible, and nourishing the world. The ether states bordering upon the, to us, ponderable and visible—for I will and can only deal with the next nearest—must stand in a polaric condition to the one we are in; a dualism must necessarily be present, as expansion follows contraction. The state must be absolutely different, and yet polarically essential and complementary to our existence.

The transition, then, from one "intro" state into another next state, is what I wish to draw your attention to. This transition, transmission—progress, if you so wish it—from one intro state to another, is invariably *indexed by light*. Each central—it matters not, be it the simplest cell or the mightiest sun—is self-luminous, and for the reason that the supplying stream which nourishes and supports this physical world, is drawn from the intro co-existing ether element, which can only enter into our physical world through the portals of physico-dynamical forces, of which light is perhaps the very first, certainly the widest spread and most intense in its action. The boundary line between two states of elementarily severed conditions is marked by light. The very first act that follows the transition from one point to another is that of repulsion, and this repulsion induces again concentration—undulation. The influx, mastering the opposition that meets it at the threshold, settles into rest into its new-born condition; but this entrance into the physical surroundings of the next state carries with it the adaptability for the taking the impress of form from its surroundings. Each object, as it comes into contact with the wave motion, to keep to Huyghen's expression of a luminiferous ether, changes the condition of the same. Extreme plasticity marks the nature of the onward undulation, and onward undulation is the establishing of the peripheral of each central that has entered into the new state or sphere; in other words, each central, as it progresses into another grade or sphere, has to go through the double function of making good its central hold and peripheral expansion—and this expansion is the act of light.

This view will explain, without the aid of meteorolites accidentally supplying the enormous waste caused by the emission

of light from the sun, how this great self-luminous body supplies the solar system it feeds with light, and yet without diminution of substance. The supply of light is not, as Mayers supposes, drawn from the incandescence of bodies on the surface of the sun, but, on the contrary, by attracting as the great central focus—to which I have given the name, "*heliotrode*," in contradistinction to the electrode of Faraday—the ether supply from the intro world that co-exists, and supplies and sustains the visible and ponderable. My theory is, that suns are the focal points of contact of influx of the dual ether stream that flows into our physical world, concentrated and mediated by the sun, and poured forth from this heliotrode into visible space. This accounts for the peripheral expansion on all sides of light into space, and the rays of light are not either molecules or undulations set in motion by propulsion from without, but they are the resultants of the peripheral expansion of every primary central point as it enters into this physical world of the visible and ponderable.

(*To be continued.*)

THE MYTHS OF ANTIQUITY—SACRED AND PROFANE.

By J. W. JACKSON, F.A.S.L.,

Author of "*Ethnology and Phrenology, as an Aid to the Historian*,"
 "*Ecstasies of Genius*," &c., &c., &c.

IRIS.

THE RAINBOW—THE TERRESTRIAL TRANSFIGURED IN THE LIGHT OF THE CELESTIAL—
 THE MATERIAL PERVADED BY THE SPIRITUAL.

By the very fact of his incarnation man is a creature of the senses. He has descended to the material plane in the process of birth. He is conditioned by time and space as a fundamental law of his earthly existence. Hence, usually and primarily, he looks to the vulgar uses rather than the transcendent beauty of things, being more careful of the manner in which they minister to the needs of his body than the requirements of his soul.

But though rooted in time he is intended to blossom in eternity, and accordingly the Earth, while superabounding in uses, is not wholly devoid of beauties. Her meadows are tinted with the flowers of spring. Her woods are dyed with the hues of autumn. Her azure seas, so grandly serene in their vast repose, know how, on due occasion, to clothe themselves with all the terrible sublimity of the tempest. Her purple hills are veiled like blushing brides, in the graceful undulations of the mist, while the hoary peaks of her snow-clad mountains are crowned, now with the golden glow of eve, and anon with the roseate splendours of the dawn. From the dewdrop glistening in the morning rays of the summer's sun, to the stars that shine like

everlasting gems upon the swarthy brow of queenly night, everywhere there is beauty to delight, and sublimity to exalt the time-bound spirit of immortal man, the dweller upon earth because the exile from heaven. Yes, this is why the vernal grass is commingled with flowers, and the fleecy clouds are dyed with tints that defy the most transcendent effort of the painter's art. The one would have fed the kine, and the others would have watered the land, without this additional element of the beautiful. But they would not have ministered so effectually to man's higher requirements. They would not have responded so munificently to the demands of his nature, if thus shorn of their glory, and denuded of their splendour.

Nor is the present aspect of nature the final standard and highest exemplar of material beauty. Geology reveals to us the consolatory fact, that the existing forms of animal and vegetable life are as a whole, superior in grace and symmetry to those which preceded them. This is the Iris bow of hope which so gloriously spans the darkest storms of time. Through earthquake and avalanche, submergence and re-emergence, Earth and her dwellers have been steadily advancing towards perfection, throughout those countless ages, which laugh our historical chronology of centuries and millenniums to utter scorn. And so, if nothing could arrest, but all things were thus compelled to subserve the divine purpose of creation in the past, have we not in this the amplest assurance of similar advancement yet to come? What is to stay this suffusion of the material by the spiritual—this upward and onward march of beauty and order, whereby chaos is being trodden under foot, and heaven comes down as a distinguished and honoured guest, to dwell with men on earth. Yes, this is the true bow which God has placed in the cloud to show that his deluges and catastrophes are not destructive, but renovative, that through apparent confusion and disorder the celestial beauty and divine harmony of the Omnipresent Oversoul is being slowly but surely wrought out into visible manifestation in his "works," as the devout sometimes phrase it, with a wisdom deeper than they know. This is the pathway of the Gods, the Jacob's Ladder, on which the angels of the Eternal ascend and descend on their missions of love and mercy, to us, the dwellers in time and the prisoners of matter, alas, so thoroughly the slaves of our bonds, that we are for the most part unconscious of the very presence of these ministering spirits, themselves marching onwards in the path of duty, to the infinite perfection of their Father in heaven.

AZRAEL.

THE ANGEL OF DEATH.

DEATH is to the most a thing of terror. It is so because they

have dwelt in the material sphere till they have lost all consciousness of their truly spiritual origin and destination. They have become so thoroughly the sojourners of time that they dread to return to eternity. Poor nurslings of earth, they have forgotten their primal home and heavenly mansions in the skies. They cannot understand that death is deliverance, that demittal is restoration, and hence fear that for which they should hope, and mourn over that at which they should rejoice.

Few people have any idea of the extent to which they have become materialized. Repeating the formularies of religion by rote, they fancy they have realised its veracities and appropriated its consolations. They do not seem to know that the dead can assimilate nothing, that growth is an evidence because an effort of vitality. Now there is a life of the body and a life of the soul, and we are so constituted, that the one may be vigorous and the other may be stunted. We would, however, by no means assert that people who live wholly for this world, and yet perform their respective duties in it vigorously and faithfully, are even *spiritually*, unhealthy. All the analogies of nature would indicate the reverse. The voracious grub that gorges itself daily to the full, of all comeatable filth and all comestible green garbage, emerges from its pupa-case, nevertheless, a very respectable butterfly, that in its transformed and celestial condition is quite prepared to live on light and air, to inhale the aroma and sip the sweet honeydew of fragrant flowers with the best. Such is the marvellous effect of re-birth on this creature, and who then shall say what may be the effect of their "translation" on even the most earthly of our friends, provided that they too, like their all-devouring prototype, do their duty faithfully while in the grub-sphere? Yes, let us have no pining regrets that the great mass of men who are dutiful sons, kind brothers, affectionate husbands, indulgent parents, firm friends, honest tradesmen, and good citizens, are for the most part wholly absorbed by their duties here. Such people are whole, are sound, materially and morally healthy, whatever certain well-meaning fanatics may say to the contrary. There will be time enough for such to wake up to their papilio glories hereafter, when the duties they have performed will shine forth as the splendours they are to inherit. But what shall we say of the undutiful, the dishonest, and the profligate, in very truth, the morally corrupt and diseased? Gentle reader, we need be at no loss in this matter. What says nature to the diseased grub? Why, that if it ever emerge from the pupa-case at all, if it do not expire in the very process of transformation, it becomes but an unsightly and enfeebled moth, lacking the lustre, shorn of the beauty, and deprived of the light of its happier because normally constituted congeners. We are not then prepared to condemn,

we only pity those of our brethren, who, honest and assiduous in their vocation here, are seldom or never cheered by the anticipations of an existence, yet more expansive and invigorating hereafter: good, plain, hard-working, sound-sleeping, happy, wholesome, useful grubs, who lack nothing but the occasional rustle of their angel-pinions and the sustaining prevision of their future glories, to render their life the acme of human existence upon earth.

Now, contemplated philosophically, that is largely and profoundly, without the limitations of prejudice or the perversion of bigotry, what is religious teaching but an attempt to remedy this spiritual deadness of the mass of mankind, and wake them up out of the obliviousness of time, to the consciousness of their antenatal glories in eternity? It does not much matter what creed you take, they nearly all teach the same lesson fundamentally, and it amounts to this, that man is not wholly of the earth, earthly, but that in addition to his material, he has also spiritual elements and relationships in his nature, and that the latter are in truth the more important of the two. The great distinction between the Aryan and Semitic faiths on this subject, is, that while the former logically teach pre-existence as the necessary correlate of post-existence, the latter somewhat illogically predicate the last without implying the first. Thus the Brahmans dwell as forcibly upon our existence before birth as after death, while Jews, Christians, and Mohammedans, though abundantly eloquent on the latter, are most discreetly silent on the former. This, we may remark, arises from the fact that the Mosaic system, while it popularized some of the esoteric truths of the great creeds which had preceded it, nevertheless left many others still undivulged, and this of pre-existence among the number. Now Christianity, notwithstanding the large infusion of Hellenism by which it is characterised, is still so essentially Judaic in some of its aspects, that it has never yet dared to promulgate the great Platonic veracity of pre-existence, save in connection with its founder, the presumable incarnation of the Eternal "Logos." But the question is, will this one-sided teaching much longer suffice? Has not the day come for the proclamation of whole truths in place of half ones? Will a logically and metaphysically trained people be satisfied with the absurd assurance that an *everlasting* existence can have a *beginning* in time? Will they be contented with the hair-splitting refinement to which divines are already reduced in their attempt to define the distinction between an *immortal* and *eternal* being? In short, will not all that orthodox Christians have affirmed of their founder, namely, that he proceeded eternally from the Father, and, as a Son, partakes *generically* of the divine nature, have to be admitted as applicable not merely to the exceptional

ONE, but to all humanity, the universal child of our Father in heaven, the true Christ, because the only veritable "God manifest in the flesh"? Now these are no doubt rather startling announcements to the many. "The lambs" have been so well shepherded, that the most have not the remotest suspicion that there are green pastures and living streams of truth anywhere beyond the bounds to which they have been accustomed. They have been both morally and geographically isolated, and so have rested happily contented under pastoral leadership, firmly believing that a howling wilderness and devouring wolves awaited them beyond the limits of the ecclesiastical fold, and the protection of the sacerdotal crosier. But such isolation, so appropriate to the infancy of humanity is now happily ceasing. Already the Christian has discovered that he was not the first to proclaim the great doctrine of a divine incarnation, a veracity with which not only India, but the entire Aryan area of both Europe and Asia was familiar centuries, nay, millenniums before it was adopted by the Semites, and proclaimed by the followers of the heavenly Gallilean. So now he will have to learn that his boasted doctrine of immortality is but a half truth, the mere hemisphere of the sublime veracity that man, like his divine Father, is not only *immortal*, but also *ETERNAL*. And he will not only have to learn this, but at the same time to admit the humiliating fact, that those whom he has been taught to regard with pity, if not contempt, as ignorant and degraded idolators possessed it long before him, nay, have held it uninterruptedly as the very corner-stone of their faith, from those prehistoric ages when Brahmanism and Druidism are lost to view as specialities, and merge into that sublime and mystic theosophy which seems to have constituted the primal creed of the Aryan patriarchs.

It is when thus contemplated as a demission from the prison-house of clay, as a liberator from the fetters of mortality, as a return of the soul with the added experience of a temporal life to the eternal mansions, that Death is robbed of his terrors, and becomes not an enemy that we should dread, but a friend whom we should love, our liberator from bondage to the body, our deliverer from slavery to circumstance. But to attain so sublime an altitude we must cease to regard temporal birth as the *beginning* of our existence, nay, we must even regard it as a descent from the limitless amplitude and cloudless lucidity of eternity to the narrowness of time and the darkness of the grave. We must go even yet farther, and admit that the temporal man is but a shadow of the eternal and causal man, that exists even now in the heavens, perchance angelically radiant and glorious, while his faint copy and weak adumbration walks feebly on the earth. Then alone are we enabled to say with the true feeling of conquerors, "O Death, where is thy sting, O Grave, where is

thy victory? " knowing that the former is but manumission from the shackles of time, and that the latter is but a gloomy portal to the glowing realities and fadeless splendours of eternity.

LYON VERSUS HOME.

JUDGMENT in this case was given on the 22nd May, and certainly we must, in justice to Vice-Chancellor Giffard, allow that he did not spare pains in his summing up of the evidence, which beyond ordinary limits had accumulated to such a degree as seriously to embarrass the case, and unnecessarily take up the time of the Court. The conclusions drawn from the facts before the Vice-Chancellor, however, are, we maintain, erroneous, and with due submission to his Honour we will endeavour to point out in what respect he has gone wrong in his reasoning; but, before doing so, a few words more on the conduct of the plaintiff in the conduct of the cause.

Rarely has character been so forcibly developed by the analytical process of judicial inquiry as that of Mrs Lyon. It presents a strange mixture of ambition and niggardliness, of iron-gripped penuriousness and unhesitating prodigality, an ever guarding against eventualities; and, coupled with this, a degree of untruthfulness and perverseness bordering on positive wrong. By warrant of the censure of the Vice-Chancellor, we may presume to say that not a word of the evidence of the plaintiff, unless corroborated by independent testimony, can be credited; but, worse than this, direct attempts to suborn witnesses were charged and proved at the hearing—for we have the evidence of Clymow and Kingdon unmistakably averring that the plaintiff tampered with their evidence; nay, more, hardly a document put forward by the plaintiff but which bears the mark of having been altered. We are not reiterating these grave charges against the plaintiff from any desire to say more than we ought, but because it forms an essential feature in the case to know what constitutes a *prima facie* case, so as to throw the burden of proof upon the defendant, for on this pivotal point the whole case rests.

It would be fruitless to follow the Vice-Chancellor in his summary of the evidence, which he unravels with patient care, commencing with the early history of the defendant; then, proceeding rapidly to the 2nd October, he remarks upon the suddenness of the gift, and the hallucination and fascination the plaintiff was under, and in proof of this lays great stress upon the fly-leaf in the defendant's handwriting, and the evidence of Mrs Thomas Fellowes and Mrs James Fellowes. As regards these two witnesses, it appears to us more than strange that so great a

stress should have been laid upon their testimony—interested persons—contradicted by the statements of the defendant in his cross-examination; at variance with the statements of independent witnesses—at all events, constituting grounds sufficient to make a Judge pause before unhesitatingly accepting their evidence as overbalancing conflicting testimony; and, closing his summary, the Vice-Chancellor proceeds to state that, rejecting the testimony of the plaintiff as totally unreliable, and which he farther censures in unmistakable language—"innumerable misstatements in many important particulars, misstatements on oath, perversely untrue," are the words taken from the lips of the Judge—nevertheless, on the defendant's own showing, a *prima facie* case existed. Unrebutted by the evidence, it devolved on the defendant to adduce that no undue influence had been exercised; and then, following the judgment of the leading case of Lord Eldon in *Huguenin v. Bazeley*, and the decisions resting upon this, and farther relying on the decision in *Bridgman v. Green*, in which Lord Chief Justice Wilmut held that "instructions under the hand of the person whose deed is supposed to be forged to the same effect as the deed or will are very material, but in cases of undue influence they prove nothing,"—his Honour, without deigning to consider the judgment in *Atkins and Hunter*, makes his decree against the defendant. The Vice-Chancellor says—"I have already said that, in my opinion, the *onus* of supporting the gifts and deeds rests entirely on the defendant; to this I now add that, for the reasons I have given, and having regard to the facts and evidence I have gone through, in my judgment he has not made or proved such a case as is requisite for their support."

In the course of his judgment, his Honour alluded to the charge brought against the plaintiff of her desiring to marry the defendant. We could have wished that counsel had abstained from accepting this position; in *Brown v. Kennedy*, and a host of other cases, the Courts have never allowed transactions affecting property to rest on this basis. Not but that we agree with the defence. There can be no doubt disappointed feelings breathed forth at every point of the plaintiff's evidence; her vehemence in the witness box—the virulency, the animus she betrayed—convincingly prove this. The revulsion of feeling, physical and psychical, on awakening to the fact of being tied to "a dying man," made any state of things better than a continuance of their present relation, and no more convenient weapon could have been used than that of the charge of mysticism—a two-edged sword, ready to take away the property and damage the character of the defendant. This charge of undue influence, which, in the face of the facts as presented at the hearing, is wholly unsupported, we maintain, is the ground

taken by the Judge. But even upon the dicta of Sir S. Romilly in *Huguenin v. Bazeley*, in which he says—"The relief stands upon a general principle applying to all the variety of relations in which dominion may be exercised by one person over another," it is necessary to consider whether "the dominion" has been established; and to enforce this reasoning, to base the argument on something tangible, the *onus* of proof is shifted upon the defendant, who at the time of the gift held no position of a pecuniary character towards the plaintiff, or acquired, if he did ever do so, a dominancy over her by "fraud and deception,"—charges distinctly raised in the Bill, and which the plaintiff had, we maintain, to prove, and which she has failed to do. How different is the reasoning of Lord Brougham in *Atkins v. Hunter*; in giving judgment in that case, which, it will be remembered, was a suit instituted to set aside a donation by deed of gift of Admiral Hunter's, aged 90, to Alderman Atkins, who had acted for many years as the confidential agent of the donor, his Lordship proceeded, after a most elaborate comment on the law that ruled cases in which a pecuniary position had arisen by gift, and he concludes in the following emphatic language—"The circumstances of each case, therefore, are to be carefully examined and weighed, the general rule being of a kind necessarily so little capable of exact definition; and on the result of the inquiry we are to say, has or has not an undue influence been excited and undue advantage taken?"

In the case before us, from prejudiced motives, the burden of proof is cast on the defendant, though admittedly without a *prima facie* case having been made out by the plaintiff, and which, from the utter unreliability of the testimony of Mrs Lyon, she has absolutely failed to do.

On her "misstatements on oath, perversely untrue,"—her openly tampering with evidence—one word of comment, and this on grounds of public policy. The sacred shrine of justice ought never to be approached through channels polluted by "misstatements on oath, perversely untrue." It is of the greatest importance to the weal of a people that justice should be pure and uncontaminated by the presence of such elements as introduced by the plaintiff in seeking relief; and had her case been ten times as strong as it is, we contend that she ought to have had no relief, having made "misstatements on oath, perversely untrue," tampered with witnesses, kept back papers, and even, as was elicited at the hearing, prepared another case inconsistent with the facts, and which, for prudential reasons, her legal advisers no doubt compelled her to withdraw.

Once admit the contaminating element of "misstatements on oath, perversely untrue," and neither life, liberty, character, nor property, would be safe.

And here we would close our remarks, but the Vice-Chancellor has condescended to go out of his way to say something against Spiritualism. "Mischievous nonsense, well calculated on the one hand to delude the vain, the weak, the foolish, and the superstitious, and on the other to assist the projects of the needy and of the adventurer," are the words used. With all submission, we contend that his Honour had no right to make these remarks. Whatever his private views may be is wholly immaterial; but, as a Judge, he has no excuse for showing prejudice, and which throughout breathes through every part of his judgment. As a fact, Spiritualism has been proved at the hearing. We will not crowd in the names of Emperors and Kings, of men of learning, of statesmen and divines, who have admitted the fact; but confine ourselves to the evidence as put in by the defence, and on this evidence the facts of spiritual phenomena are proven. Mr Varley, Mr Jencken, Dr Gully, Mr Wilkinson, Mr Spratt, Mr Hall, swear to facts. Why, then, discredit these men, cast aside their evidence as for nought, and supplant it by a theory of "*mischievous nonsense*"? In the face of this, we contend that we are right in saying that the Vice-Chancellor was guided by prejudice; and we will tell him that the day is not far distant when the fact of these phenomena will be admitted without dispute, and be their cause what it may, another leaf in the great Book of Nature is opened for men to learn from, and study and take an advance step on to new fields of inquiry.

That the defendant will appeal, we earnestly trust and hope; at all events, let us have the opinion of unbiassed Judges, and let the law be settled in how far plaintiffs, resting their case on "*misstatements on oath, perversely untrue*," ought not to be permitted to apply to a court of equity for relief.

THE IDEAL ATTAINED:

BEING THE STORY OF TWO STEADFAST SOULS, AND HOW THEY WON THEIR HAPPINESS
AND LOST IT NOT.

BY ELIZA W. FARNHAM,

AUTHOR OF "WOMAN AND HER ERA," "ELIZA WOODSON," ETC.

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CHAPTER XXXV.

OTHER things were proposed and discussed; there was sewing for good Mrs Marsden, which helped to pay our expenses; a week's service in the school, to rest her—infinite hope and a little discouragement—the difficulty all lying, not in finding occupation and good pay, but occupation that was at all suited to our habits and capacities.

"It is as Captain Dahlgren told us," said Eleanore. "We have not brought the right power to this market. If we could wash or cook, there would be no difficulty; but something—either the right or the wrong thing—I am determined upon undertaking within three days. I am going to look at the newspapers every morning.

That day Mr Garth, whom we had seen but twice since leaving the hotel, called to bid us good-by. He also was going up the country to one of the principal mining towns. He was cheerful—exhilarated by his excellent health and the miraculous climate, which he seemed unable to satisfy himself with praising, and not less by the entire freedom which men enjoyed in their choice of occupation.

"I find there is no loss of caste," he said, "by labour. A learned professor from one of our eastern States, who came here an invalid, is driving a team with merchandise out of Sacramento, twice a week; and here are Englishmen, with the manners and language of peers of the realm, handling the pickaxe and shovel. All this argues," he added, "rugged self-respect, which I enjoy very much."

Eleanore and I agreed that it was admirable and encouraging; and after he had gone, she showed me an advertisement for two women—who were wanted to take charge of a large lodging-house, near the foot of — Street. "If we could go together, would it not do?"

I smiled, and said: "I am afraid, dear, it would hardly be the sort of business we want."

"We are not likely to get that," she replied, quickly. "All my applications for pupils in music have failed, except those two girls, to whom I have given four lessons, in Pine Street, and the family are going to Stockton this week. It is folly, I am satisfied, to depend on any such thing at present, and I am inclined to think of this advertisement, and see, at least, what it offers. We could get Mr Marsden to inquire about the duties and the pay, and also about the character of the proprietor; for, of course, everything would depend on that."

I agreed to this, and in the evening Mr M. told us that the house was new, just opened, and but half furnished; that they wanted persons who could put it in order—make carpets and bedding and beds—do, in short, all that was required to keep the books and accounts. He had seen the place, and its proprietor. The rooms were all on the second and third floors, with respectable stores underneath; there was a neat little office at the head of the stairs, with a lodging-room adjoining it; and Mr Peters, the proprietor, was a shrewd, money-making Yankee, a thoroughly reputable man, who had business elsewhere, and wanted persons who were competent to take charge of this themselves, and who could be trusted to do so, with his seeing them once a day. Finally,

he would give the head employee two hundred and fifty dollars per month, and her assistant one hundred and seventy-five, with board—their meals to come from a neighbouring restaurant, and be taken in their own room.

"You shall be the two hundred and fifty dollar woman, Anna," said Eleanore, with a solid hopefulness in her face and voice, "and I will be the one hundred and seventy-five—and Phil shall be a sort of body-guard."

A faint flush of colour stole over her features at these last words, which deepened as I looked at her, and perhaps smiled a little, for she said: "You may laugh, but Phil could be very useful, and take a deal of care of mamma and Miss Warren—couldn't you, darling?"

"Yes," he said, very grandly; "and if anybody was naughty to you, I'd—I'd tell Turnel of 'em when he comes."

"So you should, my pet"—smothering him up to her, and hiding her glowing face in his neck—for this was an item in our experience of which the Marsdens had no hint.

Mr Marsden said he would accompany us that evening to see Mr Peters and the establishment, if we wished; and he agreed with Eleanore that it might be wise to take these situations for a while; there was no doubt better would shortly offer, and our being together was an advantage not to be overlooked.

So the next morning, after breakfast, we removed to Mr Peters' house, having agreed with him the evening before, and found that Phil was no obstacle, but the reverse, rather. In regard to our respective positions, I at last had my way, after some sharp logic with Eleanore. The principal one would put her in the office, where, when the fitting up was accomplished, she would remain most of the day, after the morning rounds of bed-making, sweeping, and dusting, were over. She was to register names, receive money, and have the general charge; while I should attend more to the details of the rooms; and we were to share alike the labours of the house, as far as was practicable with these arrangements.

There was an air of respectability about the establishment—the new house, with its large, bright sign, the neat stairway, and the tidy, but quiet office, which I am sure Mr Peters felt to be very much enhanced by the person and face that greeted the comer on his entrance.

We worked intensely almost night and day the first week, making and laying carpets, arranging furniture, and hemming sheets and pillow-cases. Our rooms were full each night, but we had as yet comparatively little to do with the lodgers; for Mr Peters, until the rooms were fitted and the house in working order, as he said, continued to

spend several hours each day in it, and especially to be there at evening, when the new lodgers principally came in.

When there was an occasional rap on the office door which remained unanswered, Eleanore would take her key and open it; and once, when she returned from a call of this sort, she brought back a face flushed and furious, but gave me to understand by a silent gesture that there were auditors in the next room, and I must not inquire. We did all the light work in our own room, which opened only into the office, but were necessarily occupied a good deal elsewhere, sewing carpets on the floors where they were to be laid, and afterward stretching and nailing them; and into these apartments impudent men would sometimes look, or even step, with a pretence of examining them.

"Are those looking-glasses, ma'am?" asked a middle-aged man of respectable appearance, pointing to a dozen or more small mirrors that were packed against the wall, opposite the door of a room in which Eleanore was at work.

"Yes," she replied, entirely unsuspecting any double purpose in the speaker. "Are you in need of one?" making a movement to hand it to him.

"No, thank you"—stepping within the door. "This is a pleasant room, ma'am. Is it taken?"

"It is not ready for occupation, sir"—her eyes lighting up as he advanced slowly into the middle of the floor.

"What will it be worth a week?" he asked, in an easy, familiar tone.

"You will be able to learn of the proprietor, at the office. Be good enough to leave it, sir"—lifting her hand toward the door.

"Don't trouble yourself," he said, maintaining his ground. "A little anger in a woman is a good sign. I like it." And he actually drew a step nearer.

I was in the opposite room, and perhaps I ought to be ashamed to say it, but I was not sorry, if there was such an encounter to be suffered, that I was where I could witness without interrupting it, unless it became necessary to do so. I looked at Eleanore, as he made a slight movement toward her, with the last insulting words on his lips. She stood exactly facing him, as unshrinking as if she had been stone, instead of flesh and blood, and she took a moment to gather herself before she spoke.

"Pardon my mistake," she said; "I asked you to leave the room, supposing you were a gentleman; but I see my mistake. When you think better of yourself, and are ready to go, I shall be happy to release you."

And suiting the action to the word, she suddenly closed the door on him, turned the key in it, and came to me.

"There is a person," she said—and every word was audible to him—"who wishes to occupy the room I was finishing, Anna; so I will help you here, at present."

Not a word or audible sign of excitement, though she was as white and tremulous as a sheet of paper. No further reference to it: we went on diligently, and were nearly ready to leave the apartment, when Mr Peters passed along.

"Have you got the large room done?" he asked, stepping across to the door.

"Not quite," replied Eleanore; and the next moment he unlocked and entered.

He stood before the prisoner for a full minute, at least, lost in astonishment. Neither of us spoke.

"How—have you taken—how came you to be locked up here, sir?" he at last asked.

The man attempted a feeble laugh, and said: "The ladies can tell you better than I can, sir. I just stepped in, to look at this room, which I was thinking of taking, when it was done, and the lady who was at work here went out and locked me in."

"I see," said Mr Peters, comprehending in a moment. "You don't wish to stop any longer, I guess, and if you don't, I advise you to leave now. This is a *respectable* house," he added, bluntly, "and I calculate that while you are stayin' here, you may as well not try that sort of thing again."

"Served him exactly right," he said, after the man was gone, laughing as heartily as ever his little eager, wiry body seemed able to afford exercise of that sort; "served him exactly right. If you can manage 'em all as slick as that, it'll be first rate. You see," he said, looking at the pecuniary and reputable side of the question out of his little clear, light-blue eyes, "you see, there's nothing worse in such a place than having a fuss, and I was most afraid to undertake to have women in the house, for fear of that; "but when I see you," he said, more particularly addressing Eleanore, and coming as near a complimentary tone as he ever did to us, "I thought, by George, there was the right stuff there, and I'd trust you."

"Is it likely," she asked, "that we shall have many such people to deal with?"

"Well, I guess you may," he replied. "Fact is, folks generally don't think enough of behaving themselves here, as they'd ought to. I don't mean to hurt your feelin's, but the women—a good many on 'em—ain't any better'n the men."

"I am very sorry to hear it," said Eleanore, unable to bear the

common tone of the man any longer, and breaking the conversation abruptly off by a reference to business affairs.

When he was gone, she exclaimed, impatiently: "what a dead carcase respectability is, Anna!"

"Yes," I replied; "but it is better, dead as it is, than its opposite; better that he should believe in and approve, than distrust or—"

"Distrust!" she said; "if I saw a glimpse of that, he and I would part company at once. I won't live under suspicion, if I starve. But, really, dear, I am afraid, when the house comes to be left us, it will be more unpleasant than I feared. I don't mind making the beds and righting the rooms; for, though it is disagreeable, certainly, it does not attack one's self-respect, when it is done to provide bread; but if one is to experience such things, it will be dreadful."

"I have faith," I said, "that there will not be many recurrences of this sort of difficulty. I suppose that here, as everywhere else, people can make the character, in these respects, which they wish to bear, and that will very soon save us from further annoyance."

"Yes, it would, if the people we have to see were not changing so constantly. Mr Peters told me the other day that more than half the lodgers do not stay the second night, and that he presumed there was not then a man in the house who had occupied his room a week. That, you see, dear, keeps a new community around us all the time."

"Nevertheless," I said, "I have no fear."

"Nor have I any fear, Anna; but there is a great deal to be suffered short of that. I felt in my heart like knocking that man down this morning; and if my arm had answered my spirit, I should certainly have done it."

"I should have been deeply grieved," I said, "at seeing in you the slightest manifestation of a disposition to such an unwomanly argument."

"Unwomanly!" she echoed, in her quick, impatient tone of dissent. "Now, don't talk of unwomanly in dealing with such a wretch. I never did strike a blow, to my knowledge, against strong or weak; but if I could wholly and soundly respect myself in doing a thing my sex was not made for, it would be in laying prostrate such a creature. I allow, that, in the state of things existing here, and according to the world's loose code of morality for men, he would not have been unpardonably guilty in addressing me at first; but when I answered him, a single spark of manhood should have brought an apology and instant exemption from his presence. Manliness may, I believe, sometimes exist with a certain degree of what we call corruption; for the world, while it does not trouble itself for a man's honour, makes at least tacit question of a woman's, except it be proved; and there is no such

damning wrong to be endured in human existence, as the rejection of this proof, when it is given. If I were an absolute monarch, the heaviest penalty in my code of laws should be that for offences against womanhood. The taking of life is merciful compared to it, and I should treat the murderer more tenderly than the violator."

When this man passed back to his room, he looked straight forward, as if unconscious that there was any one near him, and shortly after returned, carpet-bag in hand—the signal of departure.

"That is very satisfactory," said I, pointing Eleanore's attention to it, after he had passed us.

"Yes, if there does not come another in his stead, who requires the same lesson."

CHAPTER XXXVI.

BEFORE the first half month was at an end, the house was in perfect order, and henceforth we rarely saw Mr Peters, except for a few minutes in the evening and an hour or so on Saturday afternoons, when he came to examine the accounts, receive his money, and settle with us.

He was exceedingly pleased with the results of our efforts, and more than once declared, as if it ought to exalt our opinion of ourselves, that he thought he was very lucky in having us there. But matters did not go so smoothly with us as with him. It was a remarkable day when we could lie down at its close and have no humiliating incident to relate or hear; yet, as the house was always filled, our wages promptly paid, our employer pleased, ourselves in good health, and Phil, with his daily walks, becoming a very Hercules, we bore it all with little complaint. At the very best, it was sore and mean drudgery; but with the motive and the hope beyond, it became in a certain sort sanctified. We made no acquaintances, and never went out, except on some necessary errand, or to see the good Marsdens, now and then, for half an hour. If it could be avoided, one never left the other alone in the house, and it was rarely necessary to do so, except on the arrival of the steamers, when the post-office had to be visited. This was no trifling affair in San Francisco in those days, and our sex gave us so decided an advantage in getting through with it, that we never presumed to ask a man to bring us our letters. There was a continuous line of men, often for two days after the mail came in, one or two hundred long, filing slowly past the windows, waiting their turn. Sometimes a place was sold for three, five, or even ten dollars, according to its priority and the exigence of the buyer. Some sharp speculators, with nothing better to exercise their acuteness upon, would rush early to the office and secure positions, at the risk of selling them to advantage, which generally they did; but

always place was given to a woman instantly, on her presenting herself. So these expeditions generally fell to me, for I escaped notice, where Eleanore could not, and I generally went and came with no excitement or annoyance, which she seldom did.

We were now in our sixth week since landing, and no letter had yet come from Colonel Anderson. I found Eleanore often thoughtful and half sad, but she seldom spoke his name: because, when he was referred to, it was difficult for her to restrain evidences of feeling, which neither our exposed position nor her pride would bear.

At length, on a Saturday night, after a very hard day's work, which had included clearing the house throughout, doing some purchases for it and for ourselves, and going to the office for our steamer-mail, we went to bed very weary.

Eleanore laughed feebly as she laid her head upon the pillow, and said, "Who would have thought, dear, that, with all the business and work of to-day, I should have found time to receive an offer of marriage?"

"Have you?" I asked, laughing in turn.

"Yes—not a highly esthetical proceeding on my part, you may say, to have heard it while on my knees, scouring this door-sill; but I did, nevertheless."

"And did you rise to the speaker?"

"No; I only begged him to pass on, and think better of it."

"Who was it?" I inquired, "and what answer did you truly make him? I should, of all things, have liked to see that ceremony come off."

"I have no doubt you would—and have enjoyed it almost as highly as when he offered himself to you the other day."

"Was it Captain —, then?"

"Yes, the very same; I am beginning quite to like the old man—he is, at least, respectful, and that is saying a great deal for him here. He proposed to sell his property at once, and go to Europe or Asia, or any part of the globe I wished to visit, if I would accept him!"

"How much like a farce the most serious actions become here—do they not?" said I.

"Yes," she replied; "that, now, seems like some proposal one hears of between ridiculous people upon the stage. Ten years hence we shall scarcely be able to believe that it was earnest truth. But the worst phase of it is, that it destroys all sentiment, and almost one's respect for love itself. One could despise the name in which such things are done. This is now the third offer I have had in three weeks, and each from men who, unless they had divine insight, could not know but I would prove a curse to them ever after; though," she added, laughing, "that young man who consoled himself by saying that he would rather

jump at the moon and miss it, than capture a rush-light, did, I believe, hold a sound faith in my capacities to make a good wife. He lived in a shanty in a little mining town, where there was but one woman, he said, and it was very lonesome—for men, at the best, were bad company for each other. Poor fellow! I hope he has found some one by this time willing to go with him. That was three weeks ago, and he may be past the bridegroom stage of married life by this time."

"What would you give, dear Eleanore, to-night," I asked, "to hear from Colonel Anderson?"

"Have you heard from him?" she inquired, turning quickly upon me, with eyes beaming with hope and earnest question.

"No; I wish I had. I am distressed at his long silence. Ever since we came here I have expected a letter daily."

I had scarcely spoken before her pent-up tears flowed bitterly forth. I did not attempt to check them, and she wept and shook with the anguish of her heart.

At length, when the violence of her feelings had somewhat subsided, she said, "Do you think I was wrong, Anna, to reject him, and hide my love from him?"

"To any other woman," I replied, "that ever I knew, I should say yes; but you have such strong purposes, and often they prove so clear and right, where at first they seem confused and even mistaken to me, that I cannot judge in your case."

"Is it not clear—consider, dear Anna—that I could not have done differently without having given up very much of the dignity and self-trust and freedom that make a true woman? Would he ever consent that one who was to become his wife should go through this, for instance? And if I had not kept him at a distance, now, should I not have been obliged, under the dreadful circumstances in which he left me, to have accepted his guidance, if not his support? It could not have been otherwise, dear, without battle more stern and ungracious than my present silent conflict is. I would not accept a man's love to outrage his taste and judgment next day. Then, beside all this, am I fit for the joy and bounty of such a season, with so much fresh-heaped pain and sorrow on my heart? and do I know this man, noble and true and manly as he is, well enough to say wisely, 'I will give myself to you forever'? No, no; I feel that I am right, Anna, hard as it is to maintain my position, and much as I may seem to lack the consideration and tenderness due to him. God knows I do not lack them in my heart. I hope and believe that I am doing the truest thing for our happiness in the future. It need be so, indeed, for it is bitter enough in this present time."

Again she wept, and then, suddenly standing up, deluged her face and temples with cold water, and pressing back her tears, said, "I must not suffer this to overcome me so; I have not once before; but, indeed, Anna, I have been very unhappy at his long silence. Yet, what else ought I to expect? Why should he write, for me to hear, or ever refer to me again? I gave him no ground—and we parted, with a clasping of hands and the common word, 'good-by,' to which he added a whispered 'God bless you, my idol!' after his hand was laid upon the door. I was silent and tearless—only a little pale, I think, from the excessive coldness I felt all over. I cannot forget that parting, Anna, and the remembrance of it, whenever I indulge it, sinks heavily into my heart. If he should never know my secret, that would be dreadful."

I could say little to comfort or cheer my friend. If I had wanted proof of the genuineness and depth of her love before, I had it now; and I saw that, if by death or other cause they should be finally separated, it would cost her pain such as only a soul so large and rare and generous as hers could suffer.

I soothed her with lip-words—which I believe she accepted merely as such, but restrained her sorrows on their utterance, because she would not pain me, and because self-control was a religion with her. But while I lay thus, I determined to ask Antonio and learn Colonel Anderson's address, which I did not doubt he knew, or could easily get from his employer.

PSYCHOLOGICAL INQUIRIES.

THE IDENTITY OF SPIRITS.

In a communication on this subject, Mr Gardner observes: "Circles are said to be governed by spirits of persons who died years ago; and such proofs of identity are obtained that some people would consider it almost a sin to doubt that the real spirit was there. This comes by psychometry. When a circle is successful, you may rely upon it there is a person present who is a highly pre-developed spirit; and he brings to the meetings many strange things which are psychometrised, even things connected with individuals long since dead: and hence these dead people are supposed to have given tests of their presence. The faith sometimes becomes so strong that this dead person is said to govern the circle. Such mistakes are due to the present limited degree of knowledge on the subject. Whatever visions are seen, they come from objects psychometrised in the presence of a circle or medium. Angels and spirits are all drawn out of little bits of wood, stone, &c., and brought to meetings by the presiding or chief spirit. Such pictures are easily made under proper conditions. These are simple,

and chiefly consist in their being a pre-developed person to undertake the management, and a magnetic medium to develop the picture and tone, and explain it. Spirit friends are seen in that way, and particulars of their history are got at by psychometrists, which serves to satisfy the simple, convince sceptics, and furnish matter for further consideration among candid, cautious inquirers. Everything can be made present through these means, for all things leave some memento of their existence on the earth. Now, why do we believe in spirits of the dead doing what nature is perpetually doing of her own accord? The air is always full of sounds and visions; if they are not perceived by us they are still there, because nature must be working. Why say the dead make the raps when nature is always rapping and making all sorts of sounds? Every sound that is produced must impinge on some solid matter, and it must echo and re-echo till the force is entirely exhausted. When we get afloat on these subjects we will have all the men of science looking at us, saying, 'Bless me! that is just what I thought myself years ago.'

We would ask those who have opposite views on these matters if friend Gardner is to have it all his own way. He gives all a splendid opportunity of knowing what his opinions are, and our pages are open for the demonstration of the truth.

THE DAVENPORTS.—NEW FACTS.

THE two brothers and Mr Fay, headed by Mr Cooper, are quietly waging a successful war with popular ignorance as to the nature of the phenomena of Spiritualism. These exhibitions carry more conviction than tons of printed matter. A fact does not represent itself properly to the mind till it is observed; indeed, it is not a fact till it has been demonstrated to the doubter, however real it may be to others who have witnessed it. Hence, the prime necessity of demonstrating facts in all branches of knowledge as the ground-work of education. This great work in the spiritual department can only be accomplished through the conditions known as mediumship, and though popular turmoil and excitement are comparatively absent at this stage of the inquiry; yet we know for certain, that the work is being more surely and thoroughly performed than at any previous time. Scientific minds of the type adapted to investigate these phenomena are directing their attention most earnestly towards them; and though we do not expect them to be able to solve all the problems, or throw a great amount of light on the subject, yet their convictions will clear away the misty hypotheses with which they at present endeavour to explain the phenomena, and thus clear the ground for the advent of truth when their minds are prepared for it.

We have been put in possession of a very unique item of evidence on the subject, which we herewith record. A young lady, a "seeing medium," lately witnessed a public exhibition of the Davenports and Mr Fay. During the cabinet seance, when the lights were turned low, she described a phosphorescent or odic light as emanating from the cabinet and hovering in a cloud above it. She repeatedly called the attention of

her friends to the fact, and when the lights were low, and the phenomena at the greatest intensity, the peculiar halo was most prominent. During the dark seance she was on the look-out for further particulars. Whilst Mr Fay was being untied in the dark, she distinctly saw a female head, bust, and arms, busily engaged in pulling the ropes and effecting the results of untying. She described it as a female form, with abundance of flowing brown hair, large features, long square jaws, and masculine brawny muscular arms and hands. It was not a high type of physiology, or of very sentimental or saintly expression physiologically, but it conveyed the impression of resolute will, determination, and muscular power. She saw the same figure throw off Mr Fay's coat, and also pull on the coat of another gentleman which was placed on the table for that purpose. The spirits, or whatever else our co-investigators may term it, seemed to be aware of the fact that the young lady witnessed them; they threw a bell on her foot and during the dark seance beat the ground in front of her violently with the guitar. We understand other seers have witnessed similar appearances, and we would be glad of some facts on this subject.

We append the following communication from Mr R. Cooper:— I will proceed to give you an account of some experiences which occurred a few days after those recorded in your last number. I again visited Mr Guppy when some very remarkable manifestations took place under the same circumstances as those I refer to. Ira Davenport, myself, and Mr Guppy, resorted to the dark chamber as before. No sooner were the lights extinguished, than the voice of Kate was heard; at the same time I felt something against my mouth. I inquired what it was. "Something for you to drink," was the spirit's reply. Finding but a small quantity of liquid in the glass, I said, "Cannot you give me a little more?" Immediately a bottle was brought, and some liquid poured into the glass as I held it in my hand. Having drank a little, I said, "hand it to Ira," which was at once done. After a short pause the voice of John was heard. Loud sounds then were noticed proceeding from the adjoining billiard-room, which induced Ira to inquire what was going on there. "It's a spirit," was the reply. Having finished our conversation, which lasted about ten minutes, the voice bade us "Good-night." We then lighted a candle and left the room, and were surprised to hear the chairs in which we had been seated in motion, and on going back found one of them turned upside down. On opening the billiard room door we found several billiard cues and other things placed against it; and on entering the room the first thing that struck us was my hat stuck on a pole and placed in a corner of the billiard table. We then proceeded to the other end of the room, and, to our astonishment found a heavy pair of steps lying close against the door, and a plaster bust on the steps. The door was a double door and opened inwards, consequently the ladder could not have been placed there by any person outside the room. The ladder, I estimate to weigh a cwt., and the distance from where we were, about 25 feet. To complete the extraordinary doings, on our entering the yard between the billiard-room and the back of the house, a flower-pot was thrown from a window above at our feet. These manifestations are chiefly remarkable as illustrative of great force at a distance from the medium.

WHISPERINGS FROM FAR AND NEAR.

MR DAVIS'S "ARABULA."

(To the Editor of Human Nature.)

DEAR SIR,—In reading Mr Davis's new work, "Arabula," I at once recognised the passage I have transcribed as being, with the exception of a phrase or two, *identical with my own writing, word for word*, as given to me by the spiritual agent in the production of "Primeval Man." How it is that Mr Davis can have fallen into this *plagiarism*, is to me utterly unaccountable. I feel sure that if you, or any of your readers, can offer an explanation, a service will thereby be rendered to Mr A. J. Davis, no less than to myself.—I remain, dear Sir, yours truly, J. F.

"ARABULA."—*Boston*, 1867. Pp. 65-6.

"PRIMEVAL MAN."—*London*, 1864.

Pp. 233-4.

... This is the dispensation of "Holy Spirit," it descendeth from the heaven of "many mansions;" it taketh manifold forms, variable historical incarnations, but is immutably one and the same Light; it bringeth an harmonious gospel through antagonistic systems of religion; and, as the Light has before written, it is the same to the Indian as to the Judean; *it is not given to one and withheld from another; but it descends upon the devil as well as upon the angel in us, and upon every intermediate condition of life; it moveth upon dark waters, and upon bright and shining oceans; it rideth upon the storm and flyeth upon the whirlwind, and it broodeth over the placid lake of the soul; it is not here nor there, but everywhere; it melteth the stony heart that it may become an heart of flesh; and poureth oil and wine into the wound of the earthly traveller; it is the good Samaritan, who will pay two pence for the healing of his brother's sores, and it will come again to see if more can be done for the sufferers of earth; it is the star of the East, guiding wise men to the young child, Arabula, who will hold out His hands to them, laden with the spiritual blessings the Light alone can bestow. This is the Holy Spirit of truth that shall guide you into all happiness. This is the Comforter; this is the "baptism of fire" with which every one shall be baptized.*

The gift of the Holy Spirit is identical with the power of God to procreate human beings to receive it. *It is not given to one and withheld from another; but it descends upon the devil as well as upon the angel, and upon every intermediate condition of life. It moveth upon dark waters, and upon bright and shining ones. It rideth upon the storm and flyeth upon the whirlwind, and it broodeth over the placid lake of the soul. It is not here nor there, but everywhere. It melteth the stony heart that it may become a heart of flesh; and it poureth oil and wine into the wound of the earthly traveller. It is the good Samaritan who will pay two pence for the healing of his brother's sores; and it will come again to see if more can be done for the sufferers of earth. It is the star of the East guiding wise men to the lap of truth, where they will find the young child, who will hold out his hands to them, even as He will when they are laden with the spiritual blessings He alone can bestow. This is the Holy Spirit of truth that shall guide you into all truth. This is the Comforter; this is the baptism of fire, with which every Christian shall be baptized.*

("Primeval Man: The Origin, Declension, and Restoration of the Race. Spiritual Revelings." London: J. Burns, Progressive Library. 1864.)

("Arabula; or, The Divine Guest," Boston: William White & Co. 1867.)

[We can offer no explanation; but, in the interests of both parties,

we publish the facts, and shall be glad to publish any explanation which may be offered.]

THE PHENOMENA OF DEATH.

(To the Editor of Human Nature.)

Dear Sir,—I send you another evidence of the apparent truth of Andrew Jackson Davis's marvellous vision of the departure of the spiritual from the earthly body, which departure emanated, he tells us, from the brain, the entire nerve body having previously centred itself in that organ before its disjunction.

The following is an extract from Sir H. L. Bulwer's "Historical Characters," published by Bentley, 1868, and refers to the death of Talleyrand; it is told by an eye-witness:—"It was evident that death had set his seal upon that marble brow; yet I was struck with the still existing vigour of the countenance. *It seemed as if all the life which had once sufficed to furnish the whole being was now contained in the brain.* From time to time he raised up his head, throwing back with a sudden movement the long grey locks which impeded his sight, and gazed around; and then, as if satisfied with the result of his examination, a smile would pass across his features, and his head would again fall upon his bosom. He saw death approach neither with shrinking nor with fear, nor yet with any affectation of scorn or defiance."—I am, dear sir, yours truly,

W. R. T.

AMERICAN GLEANINGS.

I would have written earlier than this, but I have been ill, and very much occupied with my lectures. I received a note from you, handed to me by Warren Chase in New York, in which you kindly suggest farming as a desirable vocation for your correspondent. So it is, but not on the material soil. He has commenced farming on the vast spiritual tract, and is planting ideas which he can confidently leave to germinate in God's own good time.

This is a great country in more senses than one; there is room for soul growth as well as body-extension. I find everywhere much to admire and take to heart. The people generally with whom I mingle are hospitable and appreciative, although here and there I meet rather severe hypercriticism; but, in the progress of a human soul, that must be endured for the sake of its bracing effects.

I was pleased yesterday to read the speech of Charles Dickens at a dinner given to him by the press. He marvelled at the amazing changes everywhere visible in this country—changes during a quarter of a century—and said that he himself had changed during that same time. Americans felt keenly his strictures on them twenty-five years ago, and now Charles Dickens makes, as a true gentleman, the *amende honorable*, and is determined to do Americans justice. It did good to read his speech because it came from the heart of a true man—true to his higher nature, which is manifested by him in his acknowledgment that twenty-five years had changed him, making him just.

I cannot now find time to attempt to detail my experiences with mediums and others in the ranks of Spiritualism; if you feel like desiring details, I must ask you to reproduce my articles from the *Banner of Light*. One of the pleasantest times I have had was at the celebration of the twentieth anniversary of Modern Spiritualism, held in Rochester, N.Y., where the original manifestations through the Fox girls occurred. A full account of that celebration appeared in this week's *Banner of Light*.

I have delivered lectures at New York, Brooklyn, Williamsburg, and here (some sixteen by the time I leave). I think of visiting Niagara Falls, and on through Canada to the far West.

I am in harness, not only spiritually aided to preach life and immortality, but have the gratification to say that, owing partly to the treatment (spiritually) I have received from Dr R. G. Wells, a good clairvoyant and healing medium in this city, I am better in health than I have been for years. If this keeps so, I am sure to make headway, unless I get scalped by the Indians, or burnt up in one of those terrible railway accidents which occur through companies leaving rails in a condition of rottenness.

One noticeable thing is, that in this country the average intellect of woman is greatly higher than in England. This is a sign of the times very satisfactory to the reformer; for, unless woman be spiritually free, how shall man? In the spiritual ranks, the women are much more refined and intelligent than the men—at least, this is my conviction from the limited opportunities I have had to judge.

I wish I had the means to visit the different communities, and write a book giving faithful records of my personal experiences of the same, lacking which I must content myself with such scraps or morsels as come to my share in my travels.

I trust the cause of Spiritualism lacks no true-metal natures in the old country. It has here a vast army of valiant workers, and is looked upon by many old fogies now as respectable. God prosper the right.—
Yours for truth and progress, J. H. POWELL.

Rochester, N.Y., April 23, 1868.

P. S.—My standing address is, Box 158, Vineland, N.J.

A LETTER FROM ITALY.

A lady of English birth, the wife of an Italian, writes from Sicily as follows:—"‘Scepticism and Spiritualism,’ according to my ideas at least, is a most valuable work, and ought to be perused by adepts and non-adepts of Spiritualism. I feel a true sympathy for the authoress, who, unwilling to reveal her name to the public, still throws off in the brightest light her superior talents and great experience. If this book could be translated into Italian, I feel confident that it would find due acceptance in Italy; many of my friends here would willingly subscribe to it. Spiritualism in Sicily lingers behind the curtains, but I think it will, ere long, peep out in despite of Romish principles and excommunications. Our little circle is pointed out as an anti-religious society, where ‘Auld Nick’ or ‘Cloutie’ performs his bad tricks and devilish arts, in order to enslave our souls and confine them to his

dreary abodes. We have here a new medium, a young girl of seventeen years, who, quite ignorant in her own tongue, being absolutely incapable of writing two or three lines in Italian, or even of correctly signing her name, without knowing a single word in French, is, however, occupied every day writing a French tragedy in correct verse, and orthography, old style, under the direction of a spirit who names himself *Leonardi*. She is often entranced, and in that state sees distinctly the spirits, being able to give an exact description of departed friends and relations quite unknown to her." Is this an occult form of mesmerism?

AN EXTRAORDINARY WOMAN.

Some exhibit faith without works, while others exhibit works without much faith, while a third class exhibit both faith and works. Our friend and brother, J. Murray Spear, has permitted us to publish an extract from a letter he received from Los Angeles, California, written by a lady, who shows by her faith and works that she is in earnest. She writes:—"I came here to secure land for a community, according to my highest impressions. I have succeeded alone—have 320 acres of the best land, have two homes which I have built, dug a well, and made other improvements. I have worked hard, could not get help, and could not hire money; and I have racked and stacked thirty tons of hay, with no help but my little son of thirteen. I have done the work of a man all summer. This land is not mine alone, but I hold it for good uses, and hope that a community will be established. I have a young daughter who teaches school, and she earns the money I improve the farm with. I intend this fall to plant a large vineyard and many trees, and shall have to plough myself. This is the most desirable part of the world I have seen, and I have been in all the United States in Cuba and in Mexico. Now will you see if you can say anything to encourage or to discourage, and what is best for me to do. I have no one to second me in my efforts but my children. I do not desire to be the head of this community, I only came to lay the foundations."

The above was written, September 16, 1867. Since his arrival in London Mr Spear has received another letter dated, Los Angeles, March 15, in which she writes thus:—"I have planted a vineyard of thirty thousand vines, each vine two feet deep; the vineyard extends a quarter of a mile. The vines are now budding out, and I am ploughing among them. This has to be done three times a year—the first year. I have planted many trees, and have a good garden. If ten earnest women had done as much in a few months, we might soon have ten thousand acres under fine cultivation."

SPIRITUALISM IN EDINBURGH.—A correspondent has good reason to believe that many circles are at work in Edinburgh, but they labour under difficulties from the bigotry in religious matters prevalent in Scotland, especially among the fair sex. The moment they meet a manifestation which contradicts their Calvinistic preconceived opinions, they pronounce the spirit a lying one, and decline further communications. Many others are deterred from openly avowing their participa-

tion by a fear of public opinion, which might injure their professional or social position; but still Spiritualism gains ground, and in Glasgow especially, has many open adherents. Many people in our quarter are well inclined towards Spiritualism, and say they would be satisfied if they could witness some distinct physical manifestations. For this purpose we should require a more powerful medium than we now have, and we should be rejoiced if Mrs Emma Hardinge would pay us a visit in the course of the summer. [We would recommend our provincial friends to send Mrs Hardinge a handsome and substantial invitation, and then she might be able to give them a satisfactory answer. It would advance the cause more than any other step that could be taken. We think our rich country friends who have grand houses, &c., might extend their hospitality a little more freely towards those who have to do the hard work and bear the heat of the day.]

OUR CONTEMPORARIES.

“DAYBREAK.”

(To the Editor of *Human Nature*.)

MY DEAR SIR,—In thanking you for your kind announcement of *Daybreak* will you allow me to say that the first number had to be printed, &c., during my absence from home. It therefore had very little “love work” spent on it. Future numbers will look very much better. Hoping all will tend to help the one cause, believe me, fraternally yours,
THE EDITOR OF “DAYBREAK.”

[Those who receive *Human Nature* direct from the office may have a *Daybreak* post free along with it.]

THE SPIRITUAL MAGAZINE.

We have much pleasure in directing the special attention of our readers to the June number of the magazine. It is the most important publication in connection with Spiritualism that we have seen. It contains abstracts of the most interesting affidavits sworn to by Mr Home and his witnesses; the correspondence with Faraday, Tyndall, *Pall Mall Gazette*, and others, on Mr Home's manifestations; also a most important communication from Mr Varley, electrician to the Atlantic Telegraph Company, &c., describing his experiences and observations at Mr Home's *seances*. These documents ought to be issued in a convenient form for universal circulation.

For some weeks a well maintained discussion on Phrenology has been going on in the Bishop Auckland papers. It cannot be expected that those on the phrenological side, being amateurs, can at all times do full credit to the science; yet they have the advantage of their opponents on all sides. Such correspondence tends to excite thought and inquiry.

HEALTH TOPICS.

NORTH'S PATENT READING EASEL.*



In addressing a constituency of inveterate readers, we make no apology for introducing an article of the greatest personal importance to each of them. To recommend a good book and point out its characteristics, is the labour of the friendly critic, which may be aptly supplemented by disclosing a means whereby all books may be rendered more advantageous to the reader. Many lives have been sacrificed at the shrine of literature in perusing as well as in producing it. The bad results arising from the practice of much reading are involved in the physiological inharmonies induced by that exercise. The brain is excited in excess of the other parts of the organism, which causes a flow of blood to the nervous centres, and leaves the extremities, skin, and muscles cold, toneless, and badly nourished. But this is not the greatest evil. Whatever engages the mind very much, invariably arrests the whole of the vital processes—digestion, respiration, and excretion, as well as circulation. When the mind is absorbed in a subject, the flow of nervous energy to various parts of the physical system is very sensibly interfered with, and most notoriously so in respect to the lungs: so that people are said to “hold their breath” in suspense and expectation till the climax of mental action has been attained, when, if the person is weak and delicate, there is a reaction of faintness and prostration. This is caused by the fact that the lungs have not been duly exercised during the period of reading, writing, or listening; the drain upon the nutritious qualities of the blood has been great, while the respiratory process, upon which the quality of the vital fluid mainly depends, has been most seriously interfered with. Some writers and students, aware of these facts, educate themselves to breathe freely, and control the mind in its action on subjects under investigation. But such a wise course is almost entirely impossible, on account of the physical difficulties that present themselves. The attitudes of many readers are of the most unhealthful kind. We have seen young men and women of great promise ruined because of the contraction given to the chest in bending over their school-books. The lungs require cultivation and care as well as the mind, which can never be effected while the book is held in the hands, and the light in no certain position. We therefore gladly call the attention of our readers to an invention which may lay claim to the preservation and prolongation of life, and worthy of a medal from the Humane Society. It preserves life by allowing the reader to maintain a healthful position, in which he may have ample scope for the exercise of the thoracic and abdominal viscera—heart, lungs, stomach, &c. It prolongs life, for it enables those who use it to accomplish more in less time. Whenever reading becomes irksome, it is unprofitable; but by

* For sale by J. Burns, Progressive Library, Camberwell, London, S.

the use of Mr North's Reading Easel, muscular inconvenience may be entirely avoided. Reading is an impression made upon the mind through the faculties of the brain and attendant sense of sight; but if there are a crowd of other impressions reaching the consciousness at the same time arising from imperfect respiration, unequal circulation, suspended digestion, throbbing temples, aching bones and muscles, then the impression made by the book must be in the smallest degree efficient, and reading under such circumstances is an unprofitable folly. To the habitual student the Easel is as indispensable as the books he peruses; the same may be said in respect to invalids. By the simple action of a few screws, the book may be inclined at any angle, so that the reader may rest in bed, on the floor, on the grass plot, on the sofa, stand, sit, or *a la* Leotard hang by the ceiling. It can also be used as a music-stand, or on the platform for public readings. It can be quickly metamorphosed into a table, and when not required, is quite a handsome object in the parlour, library, or drawing room. In travelling, it may be folded up so as not to occupy much more space than a large umbrella. It is made in two styles, one costing 20s, the other 45s, each; lamps, 8s extra. Invalids can have a long arm to extend over the bed.

THE TURKISH BATH—CURE OF JAUNDICE.

St Anne's Hill, Cork, June 4, 1868.

My Dear Dr Barter,—Being on the eve of leaving your establishment at St Anne's Hill (having quite recovered my health), I cannot refrain from expressing my gratitude for the uniform kindness and medical care I have experienced from you, during a residence of twelve months. In May, 1867, I arrived here in a most deplorable state of health, the opinion being that I could not live three months; always in acute pain, which every week amounted to agonising suffering, in form of spasms for twelve hours. I was of the deepest orange hue, and occasionally almost black. I had been in this state nearly four years from jaundice and general congestion of all the internal organs. In 1864 I was at Malvern for four months, under cold hydropathic treatment, from which no benefit whatever resulted. From that period to May, 1867, I was a patient of the most eminent men in London and Paris. Vichy and Germany were tried with no better result. I passed three winters in the South of France. I exhausted every remedy that could be devised by allopaths—blistered, leeches, mercurialised, quininised, acidified, &c., &c.; in fact, I was a walking medicine chest. My blood was poisoned by the bile circulating in it. I was becoming dropsical, and life was a burden to me, for, added to other pains, the most frightful paroxysms of neuralgia constantly attacked my head and face. Tonics without end were given. Wine or champagne was considered essential for me by my physicians. During the last twelve months, while under your care, I have not taken one dose of physic or a glass of anything stronger than water, but I have taken the Turkish Bath daily with other hydropathic treatment. Since September last I have not had an attack of spasms, or fever, or ague, which was an oc-

currence of every two or three days before coming under your care. The yellowness of my skin has disappeared, and I am now in better health than I have been for six years. From my own observation, I feel convinced that there is not a comparison between the two treatments. I have here seen several convincing evidences of that fact in the most marvellous recoveries, and even in attacks where immediate death was certain if not instantly relieved. I have seen the bath effect that too. I feel now that the bath has dissipated the gall-stones, that were too large to pass the orifice of the gall-bladder, and my liver is three inches smaller than it was when I arrived here twelve months ago. The general congestion of the system has quite disappeared, and I no longer suffer pain; even the paralyzing headache has ceased.

You are indeed *the* benefactor, not only of Ireland, but of suffering humanity; and it is with the deepest sense of thankfulness and gratitude to you that I am bidding farewell to St Anne's, where the means adopted for my recovery have indeed been blessed.—Believe me your sincere friend and grateful patient,

JANE A. PATTLE.

THE TURKISH BATH MOVEMENT.

From the articles that have appeared from time to time in these pages, our readers will perceive that this important hygienic agency is not being forgotten by health reformers. So successful is its action that the animosity of the drugging trade is being actively aroused against it. True, there are many real physicians amongst the doctors as there are in other classes of society. Dr Inman, of Liverpool, however, enjoys very special talents for talking the most mysterious nonsense on all hygienic questions, as appears from a series of articles on health just concluded in the *Medical Mirror*. He gravely warns his readers against temperance, exercise, bathing, &c.; but he brings some very exceptionable facts against the use of the hot air bath by stating that on inspecting some old tombstones in Rome, he could not find any of persons exceeding the age of 60, and few even so old as that. The following paragraph from the *British Medical Journal* tells quite another tale:—"According to ninety-four tombstone inscriptions collected by Dr Bertherand, of Algiers, in Constantine and the neighbourhood, of ninety-four Romans burnt or buried ages ago on this conquered territory, eighteen had exceeded eighty years of age. One of them declined to die before he was 111 years old! Another passed away at the age of 105, and it was his father who engraved upon his son's tomb this inscription, "Alexander the younger died at the age of 105; Alexander the elder raised this tomb to the memory of his well-beloved son." It must be confessed that Papa Alexander had reached a fine age when he assisted at the funeral of his boy, who died when 105 years old."

A HINT TO THE UNHEALTHY.

THE Abyssinian Expedition has revealed two important facts. First, that men encountering great physical hardships, exposure to the weather, and deprived of fine cooked food, and the comforts of life,

are healthier, and the death-rate lower than if the same men were comfortably quartered and provided for, according to the usages of civilised life. The second point is the extreme ignorance of those who narrate these facts of the conditions on which health depend. The newspaper correspondents attribute this immunity from ill health to "the special providence of God!" In the *Standard* we read,— "We have passed through fatigues and hardships which one would have thought must have told on the strongest constitution. We have had wet day after wet day, with bitter cold winds, and no change even of underclothing for a month. We have had no tobacco or stimulants to enable the system to resist the wet and cold; and yet the hospitals are empty, and the health of the troops perfect." If habit and ignorance had not blinded this correspondent's mind, he never could have written in the above strain. Does he not see that the good health of the troops is to be assigned to the fact that they have had no tobacco, stimulants, tea or coffee, and often had to march hard a whole day without food or drink? Yet a dyspeptic London clerk must have his five or six meals per diem, tobacco, and stimulants to enable him to sit and muddle over a desk a few hours out of the twenty-four. If our fellow countrymen and countrywomen would live more in the natural style of these campaigners, dispensing of course with the dirty water to drink and dirty clothing, their health would be perfect.

DEMONIACAL POSSESSION.

We notice, with much pleasure, the commencement of a series of papers in the *Glasgow Christian News* on "The difficulty of being morally good when physically disordered," by Dr Munro, of the Cluny-hill Hydropathic Establishment. By well-argued illustrations, he shows that alcoholic narcotism, bilious headache, and the dregs of disease, which contaminate the blood and disorder the physical domain, cause very unusual mental phenomena of all kinds. He believes that demons possess the individual when intoxicated, producing characteristics quite contrary to the usual demeanour of the subject. There is no spirit so evil as alcohol, and we believe, with Dr Munro, that if we were physically more perfect, we would hear less of moral aberration. Reader, when your soul is depressed and haunted by evil influences, go to the high priests of enlightened physical religion—Drs Munro, Hunter, Barter, Mr Metcalfe, and others, and get cleansed by the fire of the Turkish Bath and waters of purification, and come back to your families requiring less clothing, and in your right minds. We require several such establishments in every parish. Meanwhile, subscribe to the *Christian News* and get some ideas on the subject.

SIGNS OF THE TIMES.

A PROMISING ANTHROPOLOGIST.—A junior pupil at a Sunday school was asked, "What is the chief end of man?" After a few moments' thought he replied, "That what's got the head on't."

A NEW CHURCH.—A congregation of intellecto-sentimental Unitarians, under the pastorship of the Rev. W. H. Channing, have lately opened a new place of worship in the West End. They repudiate a fixed theology. Rev. James Martineau, at their opening meeting, contended for an “unfettered expression of religious belief” to promote the religious life. They call themselves “Free Christians,” a spiritual idealism with a negative pneumatology.

MISDIRECTED ENERGY.—A Constantinople paper announces that the son of a Pacha is about to be circumcised, and 500 boys, the children of poor parents, are also to be treated to the operation at his Highness's expense. It will take the surgeons five days, and cost £5000. Presents are to be made to the parents, and the patients are to be provided for till healed. The moral is, that humanity is exceedingly munificent and self-sacrificing, but too ignorant to make a good use of these high endowments.

THE SPIRIT AND THE FLESH.—The following story was told by Dr William Arnot, at a soiree in Sir H. W. Moncrieff's church in Edinburgh the other evening:—“Dr Macleod and Dr Watson were in the West Highlands together, on a tour, ere leaving for India. While crossing a loch in a boat, in company with a number of passengers, a storm came on. One of the passengers was heard to say, ‘The two ministers should begin to pray, or we'll a' be drooned.’ ‘Na, na,’ said the boatman, ‘the little ane can pray if he likes, but the big ane maun tak' an oar.’”

A WORLD'S CONVENTION OF SPIRITUALISTS.—Mr J. M. Spear, of America, now in this country, has for one of his special missions the organisation of a World's Convention of Spiritualists, to take place within 12 months from now. The subject was discussed at the London Convention, and Mr Spear was delegated by the meeting to act with others for the carrying out of this proposal. He was chairman of the committee which discussed this question at the last National Convention in America, and was commissioned by that body to promote the same. The world's convention will be held in London. We beg of our exchanges in all parts of the world to bring the subject before their readers. We will from time to time report thoughts and facts respecting the progress of the movement. Papers, statistics, facts, and statements, are invited from such as cannot be present. Communications may be addressed to Mr Spear, care of our Publisher.

MENTAL IMPRESSIONS.—An Irishwoman lately applied at the Thames Police Court for relief from the arts of an astrologer, who, she said, had her in his glass, and could gaze upon her at all times and at any distance. The magistrate laughed at the woman, and told her to apply to Father Kelley. It may be questioned if this magistrate and priest are qualified to alleviate such a case. The woman had evidently been psychologised, and should have been taken to a Mesmeric Infirmary, or Mr Reynolds, to be operated on. A similar psychical influence is related in the *Limerick Reporter*. The parties concerned in a police case got warm over it, and one of the litigants prayed that the other, an old man, might

be paralysed when he left the court. He rushed out, and was immediately seized with paralysis in the side, and had to be conveyed to the hospital. For a simple means for removing such impression, the reader is recommended to peruse the instance given by A. J. Davis in the "Magic Staff." Laughing at such phenomena, and crying out superstition, is no remedy for them. The patients may be weak-minded, but who would laugh at a man sick of a fever because he was weak-bodied?

ORIGIN AND PROGRESS OF THE ANTHROPOLOGICAL SOCIETY OF DUNDEE.

By JOHN DAVIDSON, F.A.S.L.

THE MOVEMENT IN DUNDEE.

It may be gratifying to the readers of *Human Nature* to know that, although we have not yet conquered superstition, much progress has been made in that direction. A healthy nucleus still exists, who desire to keep our flag unfurled, for the spread of truth without mystery, mixture of error or fear of man.

Our last meeting showed cheering signs of progress. We enrolled four new members, and can altogether show a very respectable appearance.

We have resolved to make a vigorous attack on the fortress of error. True, some of us have been chilled and some perverted. Some who, at one time, took an active and prominent part in the welfare of the society, have lagged behind, paralysed by the giant forms of ignorance and fashion. During the whole of last session the cause of Anthropological Science was, in the main, aggressive and progressive. We (the members) feel and know that the movement has steadily advanced. Its literature has been wonderfully increased, and vastly improved by the munificence of the Anthropological Society of London. Indeed, but for the timely aid we received from the society referred to, I greatly fear we could not have conquered our difficulties for some time. Especially are we indebted to the fostering care of Dr Hunt, who has at all times not only tendered good advice, but frequently given us substantial proofs of his sympathy. He has indeed shown himself worthy of the high position he holds.

Reformers (of the right stamp) are now beginning to see a beauty and meaning in a question which at one time appeared "as a root out of dry ground." Not a few of our scientific men, who were formerly in opposition, are now admitting that their former opinions concerning our science were baseless. Thus, considerable progress has been made, and the fundamental principles of our science logically developed. Though inadequate and unsatisfactory, as a solution of the great problems of life, this science has been shown to possess an *educative value*: and to be (if not the one) the best of the many elements of proof pointing in the direction of the complete solution of the great problems involved. "Never have I seen any course of right steadily pursued

without public opinion coming round to that cause, and crowning those who pursued it with triumph."

Notwithstanding manifold hindrances, I am justified in saying that our labours have not been in vain, that highly important results have been attained; in fact, we may safely claim the moral victory of our cause. Succeeding ages will perhaps look back with astonishment upon a time when superstition and ghost stories were sanctioned by the leaders of the people, and found so many advocates.

I have been for many years fully convinced that the Science of Anthropology stands at the head of all human efforts for the improvement of our race. If it be not an absolute waste of effort, it is, in my humble opinion, a great error in judgment to seek to improve the physical or moral condition of mankind, and not to make this reform the basis of all. Great truths have been established by the promulgation of scientific principles, especially by the cultivation of Anthropological Science; but yet so little do these truths affect the great mass of superstition, that they rather fall upon people's ears as feeble and hackneyed truisms. How is this? We have to look for an answer in the early lessons which have been instilled, even from childhood, into the minds of the present adult generation, sanctioned by the practice of bygone ages. The effect of such teaching may be inferred from a remark of Dr Temple's, with reference to the Essays and Reviews,—“Elementary truths,” he observes, “are the hardest of all to learn, unless we pass our childhood in an atmosphere thoroughly impregnated with them, and then we imbibe them unconsciously.” This is the axiom taught us in the well-known phrase, “Just as the twig is bent, the tree's inclined.” Not only has the present adult generation not been initiated in the elementary truths of physical science, but they have been from infancy warped into unnatural obliquity; and, growing up, have acquired a strength which defy the appeals of science and the teaching of common sense. Mere opinion ought to give place to positive knowledge. The best we can say of opinion is, that in many cases it proceeds from the confused, distracted groping of the mind after truth. Our good intentions (if based upon ignorance) can never compensate for the evils they inflict. Society has been too long ruled by dogmas. It may at least be affirmed that they *have* not ruled and *cannot* rule society. There is almost as much difference betwixt ruling and controlling as there is betwixt right and wrong, and if the truth itself be irksome, as a mere controlling power, when it does not enter the mind through knowledge, the conduct and consequences produced by false opinions are sure to result in confusion, however good may be the intentions of their holders. Examples of this abound in the world's history. It is with intellect, conscience, and the power of resolve that we are formed to rule ourselves, and the beautiful world we inhabit. They who have intellect to survey the field of facts (especially Anthropological facts), as they affect their duties and interest, and whose consciences preside over the process of correlating them, are truly royal; and when, by the power of resolution, they can follow whither the light leads, with an “I shall,”—not uttered to keep up their courage, but expressing the energy which precedes accomplishment,—these are the

kings of men, and woe betide the nation who is not loyal to them. They have a right to rule, and they have ever done so among the peoples who have contributed to the world's progress. In fact, these are the men who make progress possible, and I apprehend that personal experience in Britain will endorse this fact. Such men have ever existed, and still exist; and as a breakwater to the surgings of anarchy, their moral influence is not to be calculated. The Anthropological Society of London have set the people wishing for the light and freedom needful for the diffusion of the results. The epoch was propitious, and in due time it gave a leader to the country. This leader was Dr Hunt, one most fitted for the post. Thus the people were strengthened and encouraged; they had now received one to whom they could be loyal. He had come to their help, and they gave their energies to their guidance. He and they (the scientific people) were knit together by affinity of nature into a compact of order, and they set themselves to achieve.

To overthrow misrule is but to remove the rubbish from the foundation whence the edifice of true order should rise, with all its harmonious proportions. In the mount of scientific vision the form of this structure was perceived by the keen intellect of Dr Hunt, who gave us the inspiration of assurance. From this time the schoolmaster went abroad, and since he has reflected himself in the intellect of the people (*i.e.*, the scientific people), their mental acquirements have inflamed their ambition, and sent them swarming into all the countries of Europe to push their fortunes. Their pockets were not furnished, but their brains were, and they turned their brains to a money account in every quarter of the globe, filling situations which involved trust and culture.

In conclusion, let the intelligent of all classes at least not be indifferent to this grandest of all issues, for it alone can secure and make permanent to them the fruits of the progress which has already been secured. True, we shall not see the fruit of our labours all at once. Many who assist in planting the tree may not behold it in its full growth; but we may rejoice in the thought that the day is not distant when it will overspread the land with its branches, and yield a rich return of fruit for the care and labour which have been employed in its culture—

“In pride, in reasoning pride, there the orthodox error lies,
They quit their spheres and rush into the skies”—

forgetting that “all our knowledge is ourselves to know.”

The progress of Anthropological Science is like that of all other branches of science, speculative and practical. At whatever point science conflicts with prejudice, ignorance, interest, or superstition, it will excite the hostility of the human mind darkened by these influences. Chemistry, Astronomy, Geography, Geology, &c., have all in turn had to pass through this ordeal of sharp, acrid, and continuous controversy. Each, in turn, has been virulently opposed, and each in turn has taken its place amongst the settled virtues of the universe, or the moral and social necessities of the age. Some may lament all this; I do not, but accept it as the necessary method for the development of truth and the enlargement of the mind. Life is a battle, and the advent of truth as

certainly brings the sword of controversy into play for the destruction of error and its baneful practices, as it ultimately brings a peaceful harvest of positive blessings. It is weakness and folly, if not cowardice, for the friends of light to decline the inevitable conflict. Sooner or later every question must be probed to the bottom, and why not this? Many are held back by paltry conventional trammels. I affectionately urge them to let no earthly consideration hinder their coming forward to do their duty. Think of the greatness of the work, of the dignity of the labour, and of the great reward awaiting their courage. It is a matter of deep interest for scientific research, and most instructive to every thinking mind, to observe the first signs of approaching great social reforms, to notice the small beginnings of the grandest movements. The historian and philosopher may see, as it were, the minute spark that by degrees will be kindled into a great flame; he may distinguish the seed that is sunk into the earth, and intrusted to natural providence—the small kernel from which one day the stately tree will spring, and shed fruitful blessings on mankind. We assuredly believe that an era of great manliness in thought, speech, and action, in endurance, and in hope, has advanced among us much further than many have suspected—that truths for which our fathers and we have for ages been struggling, are approaching the period of full development and of lasting triumph. We rejoice to take our humble but resolute and conscientious part in the struggle that must usher in that consummation, and earnestly invite the thoughtful co-operation of all men of science.

Previous to the meeting of the British Association in Dundee (Sept., 1867), the Science of Anthropology had been very little cultivated in this quarter; but since that period, much has been done to bring it more prominently before the public. Before the meeting of the above Association at Dundee, the friends of the mother science could scarcely get a hearing, but since the champion (Dr Hunt) bearded the lions in their den, we have been treated with somewhat more consideration. True, we are still held to be akin to the monkey tribe, but we are now allowed to hold, and even express, our opinions comparatively free from orthodox censure. Some may say that we have not succeeded, and that our work is up hill, but

"Hope (or faith), mighty hope the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries it shall be done."

I know we are warring against a great evil, against an old custom, an inveterate habit, and it will take some time and a good deal of hard work to batter down the brazen walls of superstition; but fall they must, and shall. There are more hands wanted to further our movement. I ask those who are looking on with their hands in their pockets to come and help us. I look for the "good time coming." It may not come soon, but yet we will not have the word "impossible" in our dictionary. Our general (Dr Hunt) calls on his followers to imitate his own good example, and in burning words he says, "*Come on, my lads!*" Let us take care that we do not tarnish the BANNER which he unfurled, and carried to a triumphant issue. In contemplating, how-

ever, the triumphant result which might fairly be anticipated from the judicious and liberal organisation and management of the A. S. D., the cheering prospect is obscured by one dark cloud. The "*Orthodox*" demon starts up and blocks the way. He has his temples of religious fashion, his caste saloons, &c., to entrap the footsteps of unheeding youth. Thousands who would otherwise have been rescued from the enemy have been ruined by *old grannie*, i.e., superstition! All Anthropologists of every shade of opinion would rejoice to see the entire absence of dogmatic theology. But if we cannot agree to advance against the mind-destroying enemy with one combined and united assault, let us, with concentrated efforts from different points of attack, harass, cripple, and humble him, and finally drive him from every city, town, and village in the land.

GOD'S PIONEERS.

YE men of thought and action, who ne'er shrink
 The noble duties God has on you laid,
 What though you're world-despised and badly paid,
 God's Pioneers are you! and do His work.
 While we, like bigot priests, behind you lurk,
 And at the bugbear Doubt shrink back afraid,
 You onward boldly march, and, undismayed,
 Grapple the devil—beard him like a Turk!
 Bold Thought and Doubt, twin brothers, rule the world—
 By them is Truth set free, and Falsehood hurled
 Back to her home of everlasting night;
 While Knowledge, foot-tracked by the angel Worth,
 Darkness dispels with his electric light,
 And God's bright Heaven of Love prepares for dawn on earth!

JAMES HOWELL.

Some of our correspondents are very much annoyed that we should admit anonymous articles into our pages. They think that we demand to know the writer, and so should the reader. We know nothing of the writers of many of our articles. We look at the communication, not the author. We are not in any way ruled by authority, but judge of the matter for what it is worth. The people swallow nonsense perpetually because of the name printed under it, and, in like manner, the very truth itself is rejected because not authenticated by certain names. We deprecate this state of things, and mean to persevere in a course corrective of such a state of mental blindness and slavery. No doubt it would gratify many of our caustic readers to visit with personal punishment the writers they do not like. This is a vice we have set our face against. Let them assail the articles, and let the writers alone.

REPORTS OF PROGRESS.

THE FACTS AND PHILOSOPHY OF SPIRITUALISM.

A COURSE of lectures, under the above general title, was commenced in St. George's Hall, Regent Street, on May 22nd, by Mrs Emma Hardinge. A most respectable and intelligent audience assembled, which has nightly increased during the series. On the first evening she spoke of the facts of Spiritualism, detailing its origin, how it had spontaneously developed itself without being announced or sought after; how mediums often had their mediumship thrust upon them against their will; and how, by its inherent power, it had penetrated all parts of the globe, and gained audience amongst all peoples in the short space of twenty years. It disclaimed any leadership—great minds and little minds were equally on a level in the movement called modern Spiritualism. The influences which led it were unseen, and every one could take up the subject in accordance with his own circumstances, but in harmony with those unseen influences. She spoke very fully of the early history of the movement and reviewed the state of knowledge which society presented, contrasting it with the strange and unprecedented facts which Spiritualism brought into notice. At the close, Mr Bradlaugh, *alias* "Iconoclast," objected to Spiritualism, which terminated in Mrs Hardinge challenging him to public debate, which we have not heard of his having accepted.

The second lecture was devoted to the various forms in which the Spiritual manifestations presented themselves, with explanations, arguing that Spiritualism was a new science, referring to a new class of phenomena, and therefore not to be judged of by old standards. The facts and reasonings were exceedingly interesting and valuable.

The third lecture was on Magnetism, and its relations to matter on the one hand and spirit on the other. This is one of the most profound topics connected with Spiritualism, and Mrs Hardinge's exposition of it must be gratifying to all scientific minds, seeing that the matter is not treated of in books.

The fourth lecture was on the Religious and Moral bearings of Spiritualism—in some respects the most valuable lecture of the whole series, and from its nature most capable of being enunciated in the vehicle of impassioned eloquence with which it was delivered.

The fifth lecture, on Witchcraft, traced the history of occult influences throughout the Jewish books and practices, and showed that witchcraft was simply the result of certain mesmeric phenomena, which were misconceived and foully maltreated by the ignorance and cruelty of bygone ages.

The last lecture of the series is announced for June 26th, the subject being, "Life in the Spirit Spheres," repeated by request—a short report of which has already appeared in a former number of *Human Nature*.

THE CHILDREN'S LYCEUM MOVEMENT.

At the present moment, the establishment of Children's Progressive Lyceums, or Sunday Schools, is exciting great attention in the metro-

polis and various parts of the country. Many ardent minds are ready for the work, but the difficulty with them is how to begin. Nothing would assist more in the commencement of this movement than for all who are interested to see a lyceum in operation. It would present a pattern to the mind, and arouse necessary enthusiasm. There is only one lyceum in Great Britain—namely, at Nottingham; it intends holding its annual pic-nic during the summer. The suggestion in our last number that progressives from various parts of the country should attend this gathering has been responded to. The Nottingham friends are willing to arrange their holidays so as to suit the convenience of friends who desire to be present. Nottingham is a central town, and beautifully located; it is within easy distance of Liverpool, Manchester, Bradford, Leeds, and the Yorkshire district, London, Bristol, and Birmingham, and contiguous districts. It is, therefore, proposed that a general gathering of progressive reformers take place at Nottingham on the occasion of this anniversary to set the lyceum in operation, to carry out an open-air fete, and hold a public meeting at some convenient hour. We hope the friends of progress will avail themselves of this opportunity, and be ready to start the winter with a number of well-directed lyceums. A few subscriptions are required to enable our humble Nottingham friends to make the necessary arrangements. These may be sent to Mrs Burns, Progressive Library, Camberwell, London, S.E., who has already collected 10s; or to Mr J. Hitchcock, 209 St Anne's Wells Road, Nottingham. Communications respecting other arrangements may also be addressed to the same parties.

THE BRITISH ASSOCIATION OF PROGRESSIVE SPIRITUALISTS.

THE Fourth Annual Convention was held in the Cambridge Hall, Newman Street, Oxford Street, London, on June 1st, 2nd, and 3rd. The attendance was very limited, and but very little interest was manifested during the greater part of the proceedings.

It would appear that during the year the association had only existed in name, for when assembled at its fourth anniversary there was less cohesion of elements than existed at its first meeting at Darlington. The London meetings were badly advertised; a great number of friends had received no intelligence of them, and others only received circulars a few days beforehand. The tone in which previous announcements had been made as to sending in papers for inspection, and a declaration of belief in the "central truth," had been entirely disregarded by British Spiritualists. No notice whatever appeared to have been taken of these dictatorial announcements, for no paper, proposition, or application had been made to the officials, except what emanated from themselves, with perhaps one exception. There was, therefore, nothing to lay before the Convention when it assembled, and the officers of the association were compelled to beg around for papers and co-operation at the twelfth hour, or rather a few minutes past it. Like Mr Disraeli, they were repeatedly in a minority, for they let all their promulgations as to the arrangements of business be defeated. They received a paper on the morning of the

second day's meeting so badly prepared that the secretary had to give up the reading of it in despair.

The first day was exhausted by the officials talking about themselves, and endeavouring to get the apathetic audience to be interested in their operations. The secretary read a report of very meritorious personal labour, one item being that he had answered 1900 letters. The treasurer had lectured, and so had the president, each in his own sphere very devotedly, but we failed to perceive that either of these efforts had resulted from associative action; nor did the business present the aspect of a Convention, but rather that of two or three individuals speaking each in turn about himself, while his friends endeavoured to stir up applause in response to everything he uttered. Had it not been for the presence of the chairman, Mr R. Cooper, the affair would have had the appearance of an auctioneer and his clerk trying to get up a mock auction with one or two confederates placed amongst the company. On the Tuesday observations became a little more general and associative, but little took place to interest any except those personally engaged. On the third day the attendance dwindled down very much, but a few formal and empty resolutions were passed, interspersed with several important topics. The Lyceum movement was taken up, also the subject of the World's Convention, upon which some very good remarks were made. On the last afternoon Mr Harper read a paper on "The Development of the Spirit Body," which elicited a very interesting discussion. During this day's proceedings the business acquired somewhat of a comfortable and conventual character, and a general interest in all that took place was experienced by those present. Mr Cooper was elected president in place of Mr Hodge, who resigned. Mr Tebb was chosen vice-president, and Mr Harper and Mr Green were re-elected as treasurer and secretary.

THE ANTHROPOLOGICAL SOCIETY OF LONDON.

An ordinary meeting was held at the offices of the Society, St Martin's Place, Trafalgar Square, on the evening of June 2—Dr Hunter in the chair. The chief business of the evening was to hear a paper read by Dr Beddoe, of Bristol, on the "Physical Characteristics of the Danes." The introductory and most valuable portion of the paper was devoted to a discussion of the various modes of measuring the head, or rather the skull; the general result of the whole being that he considered them numerous, complicated, and satisfactory. Dr Beddoe has not much faith in his own system even, and as he is declared to be a great authority on the subject, we may fairly suppose that the proper method of measuring the head is a matter not yet determined on by the society. The general plan recommended is about four longitudinal, four lateral, and four circumferential measurements. The most valuable is declared to be that extending over the top of the head from the root of the nose to the occipital spinalis. After the paper had been read a discussion ensued, but without throwing much light on the subject. A few facts were presented respecting the relative sizes of the crania of Norwegians, Swedes, Danes, Germans, &c. It was also stated that the ethnographic

terms Kelt, Teuton, &c., were utterly meaningless, worthless, and unreliable, as the greatest adepts could not define the organic peculiarities of these supposed races, and only a small percentage could be found to agree in general particulars with the best attested definitions. We therefore think the Anthropologists have commenced at the wrong end of their subject. They have commenced to class and measure men, without the very necessary preliminary knowledge of finding out what man as a scientific fact is, in whole and in parts.

Dr Hunter thought the measurements applied to the skull were too numerous and complicated; many more facts were required whereon to make generalisations. Dr Donovan, the phrenologist, ridiculed the whole affair as viewed from their platform. How could they succeed in measuring heads without any intelligent purpose in doing so? Though he did not suggest any mode of measurement, yet he succeeded in calling out the acid remarks of the Anthropologists, which so far proves that he touched a very sensitive tissue in their organic philosophy. For our own part we cannot see how heads can ever be measured scientifically as if they were cheeses or masses of stone or metal. Science does not consist in the accumulation of facts, but in knowing what such facts imply. Here the society is sadly at fault. If heads were to be sold by the cubic inch, then measurement of their solid index or "cephalic" contents would answer all purposes; but as an organic structure they should be treated in the light of organic law, and not merely as a mass of matter. We have measured a few thousand heads in our time, in fact we estimate by the eye every head that comes before us, but we never apply the *bricklayer* system of measurement. We invariably apply the physiological principle of organic harmony or inharmony; we take the capacity of parts as compared with other parts, as the physiologist balances bone with muscle, body with brain, the whole of these with the viscera, and each single organ with the others. This enlightened application of physiological science, called phrenology, is not at all appreciated by the A. S. L., which greatly requires amongst its fellowship a few active Spiritualists, Phrenologists, and other heretics, to impart intelligent ideas to mechanical action. At present it smells like a carcass devoid of suggestive mind.

SPIRITUALISM IN LONDON.

On Thursday evening, June 11, a meeting was held in the Temperance Hall, Mile-End Road, for the purpose of forming an association of Spiritualists for the East End of London. Two friends had only been four days at work in convening the meeting, yet upwards of thirty ladies and gentlemen attended. After much interesting discussion and suggestion, an association was formed. James Burns was elected president; William Cresswell, secretary; A. Cuthbertson, minute secretary; E. L. Blackwell, treasurer; with a working committee of six ladies and six gentlemen. There are many circles at work in the East End, and some remarkable phenomena produced. The association will bring various parties more in contact with each other, and by lectures, etc., introduce the subject to the general public. We understand that other

district associations are about to be formed in London, as well as a central Spiritual Institute.

A DEPUTATION TO LORD DEVON.

On Monday, May 25, a deputation of friends of the movement for establishing in London a Hygienic and Temperance Hospital, consisting of the secretary, J. W. Richardson, Joseph Bormond, John M'Laurin, James Burns, and others, waited on the Earl of Devon at the offices of the Poor Law Board, Whitehall, for the purpose of laying before his lordship the principles of the Hygienic system, and suggesting that they be introduced into workhouses. James Burns briefly stated the views of the deputation—they would suggest improvements in the selection and preparation of food, and treatment of disease, by which those dependent on the poor rates would be better fed and cared for at less cost. He suggested that, as a practical measure, the Turkish bath should be introduced into the Union Workhouses; that all alcoholic drinks, drug medicines, and artificial foods, such as beef tea, cod liver oil, eggs, and other unhealthy condiments and beverages, should be discarded, by which the expensive medical superintendence now necessary would be avoided. Few of the paupers would ever be sick, and when ill would be speedily remedied by Hygienic means, which they could soon be taught to administer to each other. He stated that this system was largely carried out already throughout society by the more intelligent and careful of the working classes, as well as by great numbers of the educated classes and nobility. The Hygienic institutions of this country treated many thousands of cases annually which had been given up by the drug doctors. Hospitals were already in operation under private superintendence, and the system only required to be investigated to recommend itself to the minds of all. The speaker referred to the fact that he had never used alcoholic stimulants, animal food, or drug medication in his family, which Mr Bormond very effectively corroborated by his own experience. His lordship manifested great interest in the statements laid before him; he took copious notes and asked many pertinent questions, and said he would give the subject his best attention and investigate its merits. The deputation then thanked his lordship and withdrew, having presented him with some documents on the points touched upon.

THE BIRMINGHAM MENTAL SCIENCE SOCIETY has lately had a series of lectures on Mesmerism from Mr J. Lones, of West Bromwich. Miss Beauclerc announced a grand tea meeting and gymnastic and musical entertainment for June 29. Her class was to give illustrations of gymnastic exercises.

The Committee of the Anti-Compulsory Vaccination League are holding regular meetings, and promoting the movement vigorously. In our report in last No. of the meeting at Dr Collins's two clerical errors occur. "Consumptive" Hospital is printed for "Smallpox" Hospital, and "Dr Marsden" is printed for Dr Marston.

The movement for supplying the public with educated midwives is being taken up by the ladies themselves. We have lately had several

applications for information on the subject, and have directed the applicants to apply to Dr James Edmunds, 4 Fitzroy Square, London, W., who has so energetically promoted the establishment of the Female Medical College in London. A lady writes to say that the books recommended for her to study are Murphy's Midwifery, 12s 6d; Wilson's Anatomy, 12s 6d; and Maynes' Vocabulary, 8s 6d. We would add, "Illness, its Cause and Cure," 6d; Dr Shew's Diseases of Women, 6s; and other works on the hygienic system of medication.

The venerable O. S. Fowler has issued the prospectus of a new Phrenological Journal and re-issue of his works, revised and improved. The first number will be published in August, price 25 cents.

THE HYGIENIC SOCIETY OF BRITAIN AND IRELAND.—This association bids fairly to become a useful working body within a very short time. The suggestions respecting its formation in the May number of *Human Nature* has called forth a great deal of interest, and a number of persons have sent in subscriptions and desire to be enrolled as members. "Hygiea" suggests that those desirous of becoming members should send subscriptions of one shilling each, with their names and addresses, and induce as many of their friends to do so as possible. Meanwhile a meeting will be held for the purpose of forming a provisional committee of management, and the subscriptions thus acquired will go towards defraying the expenses of printing prospectuses, postage, and other necessary sundries. Arrangements are being made in London for holding public meetings, and branches may be established through the country, and lecturers secured. We hope to see the work of organisation well extended before winter, when a number of lectures may be given, and a large quantity of literature disseminated.

SOCIAL OUT-DOOR GATHERING OF THE BIRMINGHAM SPIRITUALISTS.—On Wednesday, June 10th, a number of the Progressive Spiritualists of Birmingham journeyed by rail to the far-famed Sutton Park, to enjoy themselves in the woods and in the glades, or by boating upon the large sheet of water at this truly rural resort of the sons of toil from the midland metropolis, enlivened by the melody of the feathered songsters in the surrounding forest. All appeared to thoroughly enjoy this *al fresco* feast and flow of soul. Various songs were sung, and very pleasantly was the evening spent. Not a single mishap occurred to mar the harmony of the party; still, as one looked upon the wasted form of one friend who was about to bid us farewell, we could not help feeling sad, sad! that one who has trod so little of life's journey should be so weak and so incapacitated from the enjoyment of it. Those were ardent wishes, indeed, that he may cross the Atlantic in safety and find a home in a more genial clime than ours, and that his young and delicate wife, and child, may gather strength and be enabled soon to join him. The gathering was under the superintendence of Messrs Lees, Hill, and Franklin, and the object was to afford an opportunity to the friends of Mr Alfred Gilby to rally round and sympathise with him previous to his departure for America. Under the trees of the greenwood the tables were spread, and the friends sat down to a bountiful repast of tea and cake.

"THERE'S ROOM IN THE WORLD FOR ALL THAT
IS IN IT."

BY H. CLAY PREUSS.

MEN build up their worlds like poor, blinded moles,
With just room enough for their own narrow souls;
'Tis plain to their minds that black is not white,
And there's only one line 'twixt the wrong and the right.
Firmly believing their creeds to be true,
They wonder that others don't think as they do.
In the ages ago, they tortured each other,
And forced down their creeds in the throat of a brother—
They forgot, in mechanics, no two clocks will strike
Throughout all the hours precisely alike;
That our species, like clocks, are of different kinds,
And mankind are fashioned with various minds.
Ah! 'tis a great truth to learn—a prize, if you win it—
"There's room in the world for all that is in it."

This life is a play, where each human heart,
To make the *denouement*, must act out its part.
If all men like sheep should follow one way,
Then life would indeed be a very poor play;
'Tis a law of our being most pointedly shown,
That each soul must live out a life of its own.
Ah! be not too rash to judge of another,
But ever remember that man is your brother.
God made the owl see where man's sight is dim,
And the light that guides *you*, may be darkness to *him*.
'Tis a great truth to learn—a prize, if you win it—
"There's room in the world for all that is in it."

Our mission on earth is well understood:
To root out the evil, and cultivate good.
Down deep in the innermost depths of the soul,
A voice ever sings of a far, distant goal;
And it whispers so soft, like a faint, muffled breath,
There's a something within us that's stronger than death!
That souls are but sown in this hard, earthly clod,
To blossom and bloom in the garden of God!
Oh, brothers! there's only one God for us all,
But his voice unto each makes a different call.
Some see him in rags, as *Jesus* of old;
Some mitred, and blazing in purple and gold.
Ah! let us not proudly *monopolize* right,
Nor demand of a brother to see with our sight:
'Tis a great truth to learn—a prize, if you win it—
"There's room in the world for all that is in it."

MISCELLANEOUS.

ANOTHER HAUNTED HOUSE.—The *Western Gazette* describes some very unusual disturbances that have taken place at a farm house near Yeovil. One correspondent compares the noises heard to a volley of musketry and hard blows with a sledge-hammer on a block of wood. Another says the doors have been opened and closed, and have moved to and fro frequently and rapidly, without any visible agency, whilst the windows have rattled violently, and at times the walls of the house appeared to shake. Other statements are to the effect that the inmates of the house have felt their beds shake and have had bolsters and pillows removed from under their heads; that the furniture has been moved about in various directions; and that the occupier of the house has given notice of his intention to leave it at once.

TOBACCO SMOKING.—At a recent meeting of the Harveian Medical Society, this subject came under discussion. Dr C. Drysdale made some remarks thereon: based on the observation of about 200 cases of excessive smoking among the out-patients (males) of the Metropolitan Free Hospital. The cases were thus chosen:—Persons smoking half an ounce daily were called great smokers; and the way in which the cases were examined was as follows:—After asking the patient his name and age, he was asked how long he had been ill. The next question put was—"Do you smoke?" and then "How much?" Amongst those who had habitually smoked half an ounce of shag tobacco daily, the following symptoms were very frequently observed—habitual constipation, eructations, vertigo—in some cases diarrhœa alternately with constipation, congestion of the fauces, jaundice was twice observed in 200 cases, palpitation of heart frequently, sometimes irregularity of pulse, habitual dread of change of temperature was frequently noticed, headache and various forms of dyspepsia, emaciation, sometimes impotency in a few cases. The fact of males being shorter lived than females was attributed to tobacco smoking. Dr Hardwicke said there were no perfectly healthy persons who smoked, and that the profession ought to speak out more boldly.

HEROISM OF A BOY.—The Rev. E. J. Beck, the Bishop of Newfoundland's Commissary, relates an heroic incident furnished him from that colony: "A poor boy, whose name no one knows, found three little children, who like himself had been washed ashore from one of the many wrecks, wandering along that dreary coast in the driving sleet. They were crying bitterly, having been parted from their parents, and not knowing whether they were drowned or saved. The poor lad took them to a sheltered spot, plucked moss for them, and made a rude but soft bed, and then taking off his coat to cover them, sat by them all the night long, soothing their terror until they fell asleep. In the morning, leaving them still sleeping he went in search of the parents, and to his great joy found them looking for their children, whom they had given up for dead. He directed them where to find them, and then went on himself to try to find some place of shelter and refreshment. But when their parents were returning with their recovered little ones, they found

their brave preserver lying quite dead upon the snow, not far from where they parted from him. The long exposure in his exhausted state was too much for his strength, and having saved his little charges—a stranger to them as they to him—he lay down to die.” [Was this brave boy thoroughly depraved, or had he been regenerated by grace? Will theologians answer.]

A WORD TO MOTHERS.—Each mother is a historian. She writes not the history of empires or of nations on paper, but she writes her own history on the imperishable mind of her child. That tablet and that history will remain indelible throughout all eternity. That history each mother shall meet again, and read with eternal joy or unutterable grief in the coming ages of eternity. The thought should weigh on the mind of every mother, and render her deeply circumspect, prayerful, and faithful in her solemn work of training up her children for heaven and immortality. The minds of children are very susceptible and easily impressed. A word, a look, a frown, may engrave an impression on the mind of a child which no lapse of time can efface or wash out. You walk along the seashore when the tide is out, and you form characters, or write words or names in the smooth white sand which is spread out so clear and beautiful at your feet, according as your fancy may dictate; but the returning tide shall in a few hours wash out and efface all that you have written. Not so the lines and characters of truth and error which your conduct imprints on the mind of your child. There you write impressions for the everlasting good or ill of your child, which neither the floods nor the storms of earth can wash out, nor death's cold fingers erase, nor the slow-moving ages of eternity obliterate. How careful, then, should each mother be in her treatment of her child! How prayerful and how serious, and how earnest to write the eternal truths which shall be his guide and teacher when her voice shall be silent in “death,” and her lips no longer move in prayer in his behalf, in commending her dear child to her covenant God.—*Phrenological Journal*.

MEDIEVAL SPIRITUALISM.—Rising in the air, the name of a belief (prevalent in the middle ages) that the bodies of holy persons were sometimes lifted up and suspended in the air during the continuance of a religious ecstasy. Calmet states in his work on Apparitions that this singular phenomenon might be produced by the fervour of the Holy Spirit; by the ministry of good angels; or by a miraculous favour of God, who desired thus to do honour to his servants in the eyes of men. Numerous instances are recorded in the *Acta Sanctorum*. St Philip of Neri, in his religious ecstasies, was elevated in the air, sometimes to the height of several yards, almost to the ceiling of his room, and this quite involuntarily. He tried in vain to hide it from the knowledge of those present, for fear of attracting their admiration. St Ignatius de Loyola was sometimes raised up from the ground to a height of two feet, while his body shone like light. Sir Robert de Palentin rose also from the ground sometimes to the height of a foot and a half, to the great astonishment of his disciples and assistants. In the life of St Dunstan, it is stated that, a little time before his death, as he was going up stairs to his apartment, accompanied by several persons, he was observed to rise from the ground; and as all present were astonished at the circumstance, he took occasion to speak of his approaching death. In a recent biography of Girolamo Savonarola, it is also stated that while that martyr was in prison, shortly before his execution, he was observed once, while in prayer, raised from the ground, and was seen distinctly suspended in the air for some short period. These relations account for the frequency with which representations of saints are exhibited in an aerial position in medieval paintings and works of art. This belief falls in with one of the alleged phenomena of modern spiritualism.—*From Chambers's Encyclopædia*.